

Y. Ex. XVI, 29.—4) *debt, loan, claim*; ר' *creditor*; also *debtor*. Targ. Jer. XV, 10 רשוי בר רשוי some ed. Targ. O. Deut. XV, 2; a. e.—Gitt. 88^a ורשוי אינש לית Ar. (ed. רשום, v. Tosaf. a. l.) and no man's loan rests on him (he is not hypothecated). Snh. 29^b, v. קב. Y. Peah VIII, end, 21^b גבן ר' the alms we receive are a loan with us (for which we are responsible); Y. Shek. V, 49^b top דשרן (corr. acc.). B. Bath. 92^b מרי רשוייהך the debtor, v. פארי; a. e.—*Pl.* רשוייהך B. Kam. 46^b מרי רשוייהך.

רשוי, רשח *to have power*.—V. רשאי.

Hif. רשח *to authorize, permit*. Y. Keth. X, 33^d bot. רשח when they gave each other power of attorney, when the third wife authorized the second to go to law with the first. Hag. 14^b רבי תלמידי my teacher, wilt thou permit me to say something &c.?[?] Y. ib. II, 77^a bot.; a. e.

Hof. רשח *to be authorized, permitted*. Hag. 13^a (fr. Ben Sira) במה שרשחיהו החבונן וכ' speculate on that which has been given under thy control, and have nothing to do with secret things; Y. ib. II, 77^c top; Gen. R. s. 8. Ib. s. 68 מדרבן ה' from where did he take leave (to go away). Ib. s. 39 עדיין לא ה' he had not yet had the permission to go away; a. e.

רשח, רשח ch. same, 1) *to have power, be permitted, dare*. Targ. Ps. CVI, 2.—2) with ב, *to claim power over, to claim a debt; to lend*. Targ. O. Deut. XV, 2 דרשח ed. Berl. (ed. Vien. רשח *Af.*). Ib. XXIV, 10 דרשח ed. Berl. (ed. Vien. רשח); a. e.—Part. רשח; *pl.* רשח. Ib. 11. Targ. Jer. XV, 10; a. e.—Ned. 51^a בד דרשח the wheat which thou owest me. Ib. דרשח דרשחא קא נסבינא that wheat on which I have a claim I take (I have no claim).

Af. רשח 1) *to empower, permit*. Part. pass. רשח; *pl.* רשח. Targ. Y. Ex. XIX, 13 (O. ed. Berl. רשח *Pa.*; oth. ed. רשח). Targ. Y. Deut. XVI, 8; a. e.—2) *to give leave, to dismiss*. Targ. II Chr. XXIII, 8. Ib. XXV, 10.—3) with ב, *to claim*. Targ. O. Dent. XV, 2, a. e., v. supra. Targ. I Kings VIII, 31 ביה מומי ed. Ven. I (oth. ed. רשח *Pe.*) and shall claim an oath (ask that he make oath; h. text רשח !).

Pa. רשח *to permit*. Part. pass. *pl.* רשח, v. supra.

רשח, ר' m. (preced.) *money-lender, pressing creditor*. Targ. Ex. XXII, 24. Targ. II Kings IV, 1.

רשח, רשח, v. רשח II.

רשח, v. רשח.

רשח, רשח m. = h. רשח. Targ. Ps. XXXVII, 10. Targ. Prov. XI, 6; a. fr.—Macc. 14^a בר ר' a wicked man (committing incest), son of a wicked man. Koh. R. to I, 8 דרשח that wicked (heretic). Snh. 52^a; a. fr.—[Targ. Ps. XXXVI, 5; Targ. Prov. VIII, 7 some ed., v. רשח].—*Pl.* רשח, רשח, רשח. Targ. Ps. I, 1. Targ. Prov. XI, 10; a. fr.—Pes. 68^a (quot. Targ. Is. V, 17) 'the righteous shall inherit the estates of the wicked'. Bets. 25^b, v. רשח II. B. Mets. 83^b a. fr.—*Fem.* רשח.

רשח. Targ. Lam. IV, 21 ed. Lag. (changed by censors in oth. eds.). Targ. Y. Gen. XXVII, 46 (ed. Vien. רשח).

רשח, v. רשח.

רשח *to be lax, hang down, flap*.

Pi. רשח *to weaken, break the force of*. Gen. R. s. 24; Lev. R. s. 15; Yalk. Kings 219 the Lord breaks it (the force of the wind) through the mountains (v. רשח). Num. R. s. 9, beg. רשח וכ' the adulterer, if one may say so, weakens the power of Deity; a. e.—Part. pass. רשח; *pl.* רשח. Tosef. Men. I, 8 ומסולקין וכ' if the priest's garments are trailing and tucked up (by the girdle), or threadbare &c.; Zeb. 18^a מסולקין וכ' if they are too long, or too short, or &c. Ib. מסולקין וכ' if they are too long, they are fit for service, if too short, they are unfit; a. e.

Hithpa. רשח, *Nithpa.* רשח *to be relaxed, weakened*. Num. R. l. c. כיון ששמע... נרשח ידיו when the artist heard (that the king whose picture he was going to paint was dead), his hands sank down (he was undecided). Koh. R. to VII, 1 נרגעשו ונרשלו וכ' the Israelites were too excited (busy with their own affairs) and too indifferent to attend to Joshua's burial, v. רשח. Tanh. Sh'lah 2 אהם נרשלו... even Moses and Aaron felt themselves powerless; Num. R. s. 16² נרשלו אהם ידם. Tanh. l. c. ... אתם נרשלו אלא אתם נרשלו אלא you do not find your hands (you are helpless) and give it up in despair; (Num. l. c. כשלהם); a. fr.

רשח ch. same, *to flap, be lax, weak*. Targ. Is. XXXV, 3 רשח ed. Lag. (ed. Wil. רשח, some ed. רשח, corr. acc.; h. text רשח).

Pa. רשח *to loosen, weaken*. Targ. Josh. X, 6 (h. text רשח). Targ. Jer. XXXVIII, 4.—Part. pass. רשח; *f.* רשח; *pl.* רשח. Targ. II Sam. XVII, 2. Targ. Is. l. c., v. supra.

Hithpa. רשח *to be lax, weakened*. Targ. II Sam. IV, 1. Targ. II Chr. XXIX, 11 (h. text רשח); a. fr.—B. Bath. 21^b bot. רשח the teacher may become discouraged (by competition).

רשח (late b. h.) *to mark, draw*. Y. Gitt. II, 44^b רשח one may draw (the signatures of illiterate witnesses) for them with ink, and they write them over with red paint (contrad. to קריע). Ib.; Y. Sabb. XII, 13^d רשח... if one draws on a skin figures like writing. Sabb. XII, 4 רשח ובכל דבר שרשח רשח and with any material which marks; Gitt. II, 3 (19^a), v. קריע. Hull. X, 3 רשח he must mark the animal. Tanh. Tsav 5 רשח... when a man sins, the Lord makes the mark of death upon him; if he repents, the writ is cancelled. Sabb. 55^a (ref. to Ez. IX, 4) רשח go and mark the foreheads of the righteous with a sign of ink..., and the foreheads of the wicked with blood; a. fr.—Part. pass. רשח; *f.* רשח; *pl.* רשח. Y. Succ. IV, 54^c top רשח ברקיע וכ' so long as the Israelites were not redeemed from Egypt, it (the sapphire brick) was placed as a mark in heaven &c.; Lev. R. s. 23; Cant. R. to IV, 8. Gen. R. s. 81 (ref. to Dan. X, 21)

למה ר' if marked (for future action), why real writing (decree), and if real writing why marked? (Answ.) ר' עד שלא נגזרה וכו' marked, before the divine decree was signed; Cant. R. to I, 9; a. e.—Esp. דורשי רשומיה *those who interpret the Law metaphorically*. B. Kam. 82^a; Snh. 104^b; Ber. 24^a Ms. M. (ed. דמוריה, v. Rashi a. l.).

Pi. רשם same.—Part. pass. מרשם. Num. R. s. 95 וילדה וכו' and she gave birth to a young that was marked; why? Because its mother was burnt (cauterized).

Nif. רשם *to be marked, engraven*. Midr. Till. to Ps. LXXXVIII, 41 נרשמו היו נרשמו the plagues were engraven on their bodies (by ref. to Ps. I. c. 43).

רשם I ch. same, *to mark; to record*. Targ. Y. Gen. IV, 15. Targ. Ez. IX, 4. Targ. Is. X, 1 (h. text חקק).

Pa. רשם 1) same. Targ. Jud. V, 14 (h. text 'מחקק').—2) *to make incisions*. Targ. Y. Lev. XXI, 5 (h. text קרה).

**Ilhp.* רשם *to be wrinkled*. Targ. Ez. XXVII, 35 (h. text רעמו; prob. to be read: אררעמו, v. רעם I.).

רשם II m. (preced.) *incision, wound*. Targ. Y. Ex. XXI, 25 Ar. (Ms. Ar. רשם; ed. דלכשיש; h. text חבורה). Targ. Y. Lev. XIX, 28, v. רשםא.

רשם, v. רשם.

רשםא, v. רשםא.

רשין, *read* as ib. XXIII, 19 וארשין and I will cause to ripen prematurely (v. Tanh. R'eh 17).

רשנא, Snh. 94^b, v. רשנא.

רשע (b. h.; cmp. רשע) [*to be powerful, to do violence, be wicked*]. Yalk. Koh. 976 (ref. to Koh. VII, 17) אלא אם רשע (omitted in Sabb. 31^b) but it means, if thou hast once done wrong, do not therefore do more wrong.

Hif. רשע 1) *to declare in the wrong, to condemn*. Snh. 10^a אלא אם רשע וכו' if this be so (that you can derive from ושמעו, Deut. XXV, 1, that there must be two judges and one in addition to make a majority vote possible) then 'and they shall justify' (ib.) indicates two, 'and they shall condemn' (ib.) means two, hence you would require seven judges for a court!—2) *to charge with wrong-doing, accuse*. Ib. עדים שרשעו if (false) witnesses accused an innocent person, and other witnesses came and justified him. B. Kam. 64^b (ref. to Ex. XXII, 8) ולא המרשע עצמו "he whom the judges shall condemn shall pay double", but not he who accuses himself. Ib. (ref. to Ex. ib. 3) פוטם to the exemption of him who &c.; a. fr.—3) *to do wrong*. Tanh. D'barim 3; Yalk. Deut. 805 (play on רשעיהם, Jud. III, 8) רשעיהם עלינו שתי רשעיות they (the Arameans) did us two wrongs.

רשע I ch. same. Targ. Deut. XVIII, 23 (some ed. ריך).—Sabb. 31^b (ref. to Koh. VII, 17) הרבה הוא ולא רשע.

לרשע הוא מעט לרשע man should not sin much, but little he may?; Yalk. Koh. 976.

Af. רשע same. Targ. Deut. I, 43. Targ. Y. Ex. XVIII, 11. Targ. Ps. LXXXVIII, 57; a. fr.

Ilhpa. רשע *to talk wickedly*. Targ. Is. XXVIII, 22 (h. text תחלוצצו).

רשע II m., v. רשעא.

רשע m. (b. h.; preced. wds.) *wicked man, wrongful claimant*. Snh. 27^a (ref. to Ex. XXIII, 1) עד ר' הוא ר' allow not a wicked man to be witness. Ib. 9^b הוא ר' he is a (self-confessed) wicked man, and the Law says, allow not &c. Ib. אין אדם משים עצמו ר' none can incriminate himself (his testimony against himself has no legal effect). Ib. 27^a ר' דומם בעינין (to be disqualified in court) he must be a wicked man connected with violence (but you cannot disqualify a sinner against ceremonial laws). Gen. R. s. 20 בעל רשעו that serpent is a wicked creature rich in arguments. Bekh. 8^a לא וכו' and to that wicked creature (the serpent) I find no parallel in nature (as to duration of pregnancy). Ab. V, 19 בלעם הר' Balaam the wicked; a. v. fr.—*Pl.* רשע *in order to punish the wicked who ruin the world &c.* Ib. I, 8 ירדו רשעים when disputants stand before thee (the judge), look upon both parties as wrongful claimants, opp. ובאין. Ib. IV, 15 משלות הר' וכו' it is beyond our power to understand why the wicked are prosperous or why the righteous suffer. Snh. 110^b בני רשעי ישראל young children of wicked Israelites; Tosef. ib. XIII, 1 רשעי ארץ ישראל this refers to Israelitish sinners. Hor. 10^b (ref. to Koh. VIII, 14) כמו כעשה הר' של עולם like that which happens to the wicked in the world to come. Snh. 93^a רשעים של ישראל the wicked (idolaters) of the Israelitish people; a. v. fr.—*Fem.* רשעה. Ber. 61^b מלכות הר' Ms. M. (v. Rabb. D. S. a. l. note) the wicked (Roman) government. Ex. R. s. 35 אריום (sub. מלכות); a. fr.

רשע m. (b. h.; preced.) *wickedness, guilt*. Snh. 47^a אחד נהרג מרוד רשע one who is put to death for his wickedness; רשע מרוד רשע who dies (a natural death) for his wickedness; a. e.

רשעא, *ch. same*. Targ. O. Deut. XVIII, 22. Targ. Ps. XVIII, 22. Ib. XXXVI, 4. Ib. 5 (some ed. רשעא, corr. acc.). Targ. Prov. VIII, 7 (some ed. רשעא, corr. acc.); a. fr.

רשעה f. (b. h.) same, *wickedness, guilt, indictable offense*. Snh. 21^a איש חכם לר' (II Sam. XIII, 3) wise for wickedness. Koh. R. to III, 18 מדה... מדה when one commits a sin shortly before his death, it is as if the measure of his wickedness wanted only this sin, and he completed it; a. fr.—*Pl.* (fr. רשעיהם). Keth. 37^a, a. fr. (ref. to Deut. XXV, 2) thou must punish him for one wrong, but not for two, i. e. not condemn him to corporal punishment and pecuniary restitution for the same act.

Y. Ter. VII, beg. 44^c; Y. Keth. III, 27^b top שיש בו שתי ר' וכי the text (Deut. I. c.) speaks of one against whom there are two indictments (one criminal and one pecuniary). Snh. 105^a (ref. to רשעים, Jud. III, 8) רעבד שתי ר' he did Israel two wrongs; Tanh. D'barim 3, v. רשע; וכי a. fr.—[Snh. 112^a רשעיות, read: דרשעיות]

רְשָׁעוֹת *pl.* רשעים, v. preced.

רְשָׁעוֹתָהּ *ch.* same. Targ. Y. Gen. III, 13.

רְשָׁעִיּוֹת *f.* (preced. wds.) *guilty woman, idolatress.*—*Pl.* רשעים. Snh. 112^a Rashi a. Ms. K. (v. Rabb. D. S. a. l. note 2; ed. רשעים, corr. acc.), opp. צדקניות.

רְשָׁף *m.* (b. h.; *to blow, glow*; *cmp.* פח, a. פחם) 1) *glow, flame, spark.* Ber. 5^a (ref. to Job V, 7) אלא ר' אלא *reshef* means demons (of the hot season, v. תשב); ib. אלא יסורין *reshef* means (burning) pains; Yalk. Job 898.—*Pl.* רשפים. Midr. Till. to Ps. II וברקים ר' וכמה ר' and how many flames, lightnings, and torches have I; a. e.—2) *bird.*—*Pl.* as ab. Ex. R. s. 12 (ref. to Ps. LXXVIII, 48) ר' אלו העופות *r'shafim* means birds of prey (by ref. to Job I. c.); Midr. Till. to Ps. I. c.

רְשָׁפִין *ch.* same, 1) *spark, lightning.*—*Pl.* רשפים. Targ. Ps. LXXVIII, 48.—2) *pl.* רשפי, name of certain demons (v. preced.). Pes. 111^b ר' דבי איגרי ר' the name of the demons dwelling on roofs is *rishpé*; (Ar. דבי of the demons dwelling in smithies).

רְשָׁקָה, רְשָׁקָה *m.* *spikenard.* Targ. Cant. IV, 14.—*garden crocus*, v. בורכמא. Sabb. 110^a. B. Bath. 16^b (expl. רשקה, Job XLII, 14) וכי as garden crocus is the best of its kind (of eye-paint); Yalk. Job end 'וכי as the eye-paint *kurk'ma rishka*, as it is written (Jer. IV, 30) &c.—*Pl.* רשקין. Targ. Cant. IV, 13 (ed. Vien. 'ר').

רְשָׁשׁ *(b. h.), Pol.* רשש *to stamp, crush.*

Hithpol. רשש *to be stamped upon, be crushed.* Midr. Prov. ch. XXII מְרוֹשֵׁשׁ רש the poor man is called *râsh*, because he is crushed (*cmp.* רשקה).

רְשָׁשׁוֹת *v.* רשש II.

רְשָׁשִׁין *m. pl.* (preced. art.) *clods* of fresh-broken ground, which need crushing. Nidd. 8^b virgin ground is 'וכי כל שמעלה ר' Ar. (ed. רששין) which turns up clods (when it is broken) &c.; Tosef. Ohol. XVI, 5 Var. כל שאין (corr. acc.), v. רששין.

רְשָׁתָּהּ *I f.* *poverty*, v. רשות I.

רְשָׁתָּהּ *II f.* (b. h.; רש, Ges. Thes.) *net.*—*Pl.* רשאות. Kel. XXIII, 5 (Mish. ed. Altona 1853 רששות, corr. acc.).

רְחָה *v.* רחח, a. רחח.

רְחָה *v.* רחח.

רְחָהוֹתָהּ *v.* רחח.

רְחָהוֹתָהּ *v.* רחח.

רְחָהוֹתָהּ (or רְחָהוֹתָהּ) *m.* (רחח) *relief, mercy, pity.* Hag. II, 1 (11^b) ר' לו שלא בא לעולם (Ms. M., a. Var. in Ar. רחח) it would have been a mercy to him not to have been born; (Y. ed. ר' לו כאילו לא בא לעולם) a pity for him! he is as though he had not been born; Mish. ed. רחח לו רחח he is looked upon as though &c.).

רְחָהוֹתָהּ *v.* רחח.

רְחָה *(b. h.; cmp. רחח) to bubble, boil, be hot.*—Part. רחח; *f.* רחחה; *pl.* רחחות. [Tradit. pronunc. R. Sot. IX, 24^a רחח milk fresh from the goat. Y. Pes. VII, beg. 34^a רחח but is not the iron spit hot and does is not impart heat (to the lamb on it)? Bab. ib. 76^a רחח heated flour. Ib. 94^b רחח (in the summer) the whole world is hot, and the springs are cold; (in the winter) the whole world is cold, and the springs are hot; a. fr.—Esp. רחח *hot water.* Snh. 108^b; R. Hash. 12^a, v. קלקל. Y. Ber. II, 5^b bot., v. ברה. Deut. R. s. 3 וכי רחח when thou seest me put hot water (to the wine), put thou cold water in &c., i. e. when I am angry, appease thou me &c.; a. fr. *Hif.* רחח 1) *to cause bubbling, foaming.* B. Mets. 61^b 'and in liquid measure' (Lev. XIX, 35) one is warned that one must not make the liquid foam; B. Bath. 89^b; Tosef. ib. V, 5 ולא להקפיע... רחח (Var. להרחיע) the storekeeper is not permitted to make the liquid bubble in the measure, or to make it bound.—2) *to heat.* Tosef. Yoma I, 20 רחח רחח רחח they heated &c.; (Yoma 34^b רחח); v. רחח. Y. B. Bath II, beg. 13^b רחח רחח the rocks give out heat; Y. Sabb. IV, 8^b bot. Cant. R. to II, 17 until I shall make the day hot (for Israel's enemies); a. fr.—3) *to grow hot.* Tosef. Pes. V, 8 רחח רחח does not get hot, v. רחח. I. Gen. R. s. 67 רחח... רחח (not רחח) the walls of the house began to be hot; Yalk. ib. 115. Esth. R. to I, 1 (playon רחח רחח) he used to be hot (angry), and weaken (relent) again. Cant. R. to IV, 5 two families רחח רחח one of which was cold-blooded, and the other hot-blooded; a. e. *Pl.* רחח *to heat, boil.* [Yalk. Gen. 27 עליו רחח]—Part. pass. רחח, *pl.* רחחות. Lev. R. s. 14 של רחח מיידה של רחח the inner parts of woman are hot &c. Sabb. III, 5; Pes. 40^b; a. e.

רְחָה *ch.* same, *to boil, be hot.*—Part. pass. רחח; *pl.* רחחות. Targ. Y. I Gen. I, 1 רחח (some ed. רחח). Targ. Job XXIV, 24 Ms.—Y. Pes. III, 30^a top רחח רחח that they may not get hot and ferment. Ber. 62^b רחח רחח *hot water.* Ex. R. s. 45 רחח רחח, v. קרחא; a. e.—Midr. Till. to Ps. XXV, 4.—Trnsf. *to be excited, wroth.* Targ. Ps. XXXIX, 4. Targ. Y. Deut. XIX, 6. Targ. Koh. VII, 9; a. fr.—Ber. 7^a רחח for a moment the Lord is wroth. Ib. 29^b רחח רחח be not excited, and thou shalt not sin. Zeb. 30^b bot. אם רחח if so, he might get angry; a. e.

Af. רחח, *Pa.* רחח *to boil; to heat, excite, arouse the*

anger of. Targ. Job XLI, 23 מְרַחַח (some ed. מְרַחַח *Pa.*). Targ. Koh. l. c. מְרַחַח וּמְרַחַח (ed. Vien. מְרַחַח, corr. acc.; some ed. (ומְרַחַח).—[Targ. Job IV, 10 מְרַחַח וְרַחַח, v. רַחַח.]—Pes. 76^a רַחַח... רַחַח מְרַחַח (or מְרַחַח) the juice (dripping) heats the clay (of the oven) &c. Taan. 4^a מְרַחַח רַחַח... רַחַח (or מְרַחַח) if a student gets angry, it is the (zeal for) the Law that excites him; a. e.—Part. pass. *Pa.* מְרַחַח; f. מְרַחַח. Targ. Y. I Lev. VI, 14 מְרַחַח (Hebraism; h. text מְרַחַח).—Gitt. 57^b מְרַחַח וּמְרַחַח... מְרַחַח he found the blood of Zechariah bubbling and coming up; (Snh. 96^b מְרַחַח קָא רַחַח).

רְתָחָא, *pl.* רְתָחָא, v. preced.

רְתָחָא, *m.* (preced.) 1) *heat; anger, excitement.* Targ. Ps. XIX, 7. Ib. XXXVII, 8. Ib. LXXVIII, 38 Ms. (ed. מְרַחַח; a. fr.—Ber. 7^a וְרַחַח אֵיכָּא רַחַח is there anger before the Lord, i. e. is the Lord ever angry? Snh. 105^a (ref. to Ez. XX, 33) רַחַח לִירַחַח וְרַחַח let the Merciful have all that anger, if he only redeems us; R. Hash. 32^b; a. e.—*Pl.* רְתָחָא, *pl.* רְתָחָא. Targ. Ps. LXXVI, 11 (ed. Wil. *sing.*; h. text מְרַחַח).—2) (comp. קָצֶה) *pestilence.* B. Kam. 60^b בְּעִירָא רַחַח רַחַח closed the windows at the time of an epidemic.—3) *foam,* v. רְתָחָא.

רְתָחָא, *m.* (preced.) *hot-tempered, irascible.*—*Pl.* רְתָחָא. Pes. 113^b, v. רְתָחָא.

רְתָחָא, *ch.* same. Kidd. 8^b וְרַחַח אֵיכָּא... אֵיכָּא she thought, I will test that man whether he is or is not hot-tempered. Pes. 110^a וְרַחַח מַלְכָּא רַחַח (v. Rabb. D. S. a. l. note 6) a rash king does what he pleases (En Ya'ak (מלכא רשעא ברעא)).

רְתָחָא, *f.* (preced. wds.) *boiling pot;* רַחַח a cooked dish. Ned. VI, 2 (49^a) רַחַח אֵיכָּא (Rashi רַחַח אֵיכָּא) if a person vows abstinence from 'what is made in a pot', he is forbidden only boiled dishes; Y. ib. 39^c bot. רַחַח (corr. acc.).

רְתָחָא, *(comp. רַחַח)* [to 'tremble,] to be lax, lenient (comp. רַחַח).

Pl. רַחַח to be indulgent, compassionate, lenient. Gen. R. s. 19 (ref. to לִירַחַח, Gen. III, 8) רַחַח לִירַחַח the Lord was lenient to him, for the farther the day sinks, the cooler it grows, opp. חַשְׁשָׁה; Yalk. ib. 27 רַחַח (corr. acc.). Sifra Sh'mini, Par. 1, ch. I רַחַח (corr. acc.). Rabad, a. Ar. (ed. שִׁירָחַח) but the Lord had pity on Aaron.—V. רַחַח.

רְתָחָא, *m.* (preced.) *indulgence, clemency.* Tosef. Neg. VI, 7 רַחַח... אֵיכָּא בִּירַחַח the Lord punishes man with clemency (offering him an opportunity to repent and be relieved).

רְתָחָא, *v.* רַחַח, a. רַחַח.—[Targ. Ps. II, 11 ed. Wil., v. רַחַח.]

רְתָחָא, *f.* (preced.) *effervescence, scum, foam.* T'bul Yom I, 1 רַחַח... רַחַח the first scum that comes up in

boiling groats of beans. Ib. רַחַח רַחַח the scum of new wine. Ib. 2 רַחַח רַחַח the scum of old wine.

רְתָחָא, *v.* רַחַח.

רְתָחָא, *v.* רַחַח.

רְתָחָא, *v.* רַחַח.

רְתָחָא, *v.* רַחַח.

רְתָחָא, *c.* (preced.) *trembling.* Targ. Hos. XIII, 11. Targ. Ps. II, 11 (ed. Wil. רַחַח, corr. acc.); a. fr.

רַחַח, *Pl.* רַחַח to join, weld, rivet. Ab. Zar. 52^a רַחַח if one welds a (broken) vessel for idolatrous purposes, contrad. עֲשֵׂה. Sabb. 16^b וְרַחַח... שִׁבְרָתָן she broke them (the silver vessels) and gave them to a silversmith, who welded and made them into new vessels. Ib. 52^b; a. e.

רַחַח, *m.* (v. preced.) *chain; band* (of men). Targ. Is. XXI, 7; 9 רַחַח (h. text רַחַח, corr. acc.); a. fr.

רַחַח, *c.* (preced.) *chariot with horses.* Targ. Gen. XLI, 43 רַחַח (Var. חַרְחַח masc.). Targ. O. ib. XLVI, 29 רַחַח ed. Berl. (oth. ed. רַחַח *pl.*; Y. R. s. 10 רַחַח); a. fr.—*Pl.* רַחַח, רַחַח, רַחַח. Targ. Ex. XIV, 7. Ib. 28; a. fr.

רַחַח, *m.* (b. h.) a species of *broom*, growing in deserts. Gen. R. s. 98, end רַחַח אֵיכָּא it is told of a broom which men made fire with, and it burnt twelve months; Midr. Till. to Ps. CXX; a. e.—*Pl.* רַחַח. Ib. לִכְךָ רַחַח therefore is the evil tongue compared to the embers of broom fire; Gen. R. l. c. רַחַח אֵיכָּא a fire of broom coal, although it is extinguished on the surface, continues to burn within. Ib. s. 53 (ref. to רַחַח, Gen. XXI, 15) רַחַח for the *rothem* shrubs usually grow in the desert; a. e.

רַחַח, *ch.* same. Targ. I Kings XIX, 4.—Sabb. 54^b רַחַח אֵיכָּא a chip of broom.—*Pl.* רַחַח, רַחַח, רַחַח. Targ. Job XXX, 4 עֲקָרִין רַחַח ed. Lag. (read: עֲקָרִין or עֲקָרִין; oth. ed. רַחַח); sec. vers. עֲקָרִין (ed. Wil. רַחַח; h. text שִׁירָחַח).

רַחַח, *(comp. רַחַח)* to tremble, shake.

Nif. רַחַח to be startled; לִירַחַח to be startled and move backward, to start back. Par. III, 3. Y. R. Hash II, beg. 57^d לִירַחַח I started back (was astonished); (Tosef. ib. I, 15 וְרַחַח וְנִפְלַח; Bab. ib. 22^b וְרַחַח וְנִפְלַח; read: וְרַחַח *Hif.*); a. fr.

Hif. רַחַח 1) same. Y. Ber. III, 6^d bot. רַחַח and he shrank back from it, as one shrinks from a serpent. Num. R. s. 12³ רַחַח... רַחַח three things did Moses hear by which he was startled (puzzled); a. e.—2) (comp. רַחַח) to be excited; (of a serpent) to hiss. Gen. R. s. 10 רַחַח נִפְלַח נִפְלַח saw a serpent coming on in excitement; Lev. R. s. 22. Y. Ber. V, 9^a bot. רַחַח but if the serpent comes against him in

excitement, opp. כָּרַח; a. e.—3) *to frighten away*. Sabb. 55^b (play on פָּחַח, Gen. XLIX, 4) וְזָעַתָּהּ הִירָחַעְתָּהּ פָּרְחָהּ וְכִי thou didst scare her, thou didst frighten her away, and sin flew from thee.

רָחַע ch. same, 1) *to tremble, be startled*. Targ. Lam. I, 8 וְרָחַעְתָּ (Ar. רָחַעַתָּ). Targ. Y. I Ex. XX, 15. Targ. Cant. II, 5.—2) *to be excited*. Targ. Y. II Deut. XIX, 6 (Y. I ירחח; h. text ירחם).

Af. *to cause to shrink back, withdraw*. Targ. Lam. II, 3. Ib. I, 13 וְכִי קָרַח אֶרְחִיעֵנִי קָרַח ed. Lag. (in oth. ed. omitted) he made me turn my back in fear before &c.; (Ar. רָחַעַתָּ, Pa.).—*Part. pass.* מְרָחֵעַ *excited, trembling*. Erub. 67^a מְרָחֵעַן שִׁפּוּתִיהָ מִמַּחְשָׁבָהּ וְכִי his lips trembled (in astonishment) at the erudition of &c.; (Ar. מִרְחַע מִמַּחְשָׁבָהּ he trembled &c.). Ib. מִרְחַע גּוֹפִיָּה מִפִּילּוּלָא וְכִי his whole body shook (in wonder) at the ingenious argument of &c.; (Ar. s. v. רחח: מרחח).

Pa. רָחַע same, v. supra.

Ithpa. מְרָחֵעַ *to bubble, boil*. Targ. II Esth. I, 2 (3) וְחָמָא . . . and Nebuchadnezzar saw his (Zechariah's) blood bubbling in the ground (Gitt. 57^b מרחח).

רָחַח (cmp. רָחַח, a. b. h. רָחַח) *to join*. Denom. מְרָחֵחַ (אֶפְרָחָא, פֶּלֶגָא).

Pi. מְרָחֵחַ (denom. of מְרָחֵחַ) *to store*. Tosef. B. Mets. VIII, 30 מְרָחֵחַ עַל גְּבִי יַיִן מִפְּנֵי שְׂטֵינָן וְכִי ed. Zuck. he must not store wine over it, because he overloads the walls; (oth. ed. מְרָחֵחַ מִפְּנֵי שְׂמִכּוּרֵינָן וְכִי he must not turn the dwelling into a store house, because they (the stored things) weaken &c.

רָחַק (b. h.; cmp. רָחַח) *to join*; (denom. מרחק, v. מרחק; *knuckles, fist*, whence:) רָחַק (cmp. כָּסַר) *to strike with the knuckles*. Tosef. Zab. IV, 1 רָחַקוּ ed. Zuck. (ed. חָרַקוּ, corr. acc.) if he knuckles him, contrad. to תָּקַע.

Hif. חָרַק 1) *to knock*. Y. Ber. I, 2^d bot. על וד' בא וד' (not חָרַקוּ) came and knocked at the king's door. Ex. R. s. 33 (ref. to Cant. V, 2) וְחָקְבָהּ אֲנִי יִשְׁנָה . . . וְחָקְבָהּ 'I (Israel) was asleep' after making the golden calf, but 'my heart awoke', when the Lord knocked at it, . . . 'open unto me &c.' Ib. s. 27 . . . כְּשֶׁנִּגְלָה . . . when the Lord revealed himself at Mount Sinai, there was not a nation at whose doors he did not knock, but they declined &c. Pesik. Ahārē, p. 176^a שָׂאָם אִרְחִיק Ar. (ed. רָחַק Pi.) if he knocks, they will open for him (if he studies, he will enter into the interior of learning), if for Talmud &c.; Lev. R. s. 21 יִרְחַק; a. e.—2) (with אָרַח) *to shake the fist at, to rebel*. Gen. R. s. 45 וְכִי שֹׂדֵד אֲחֵר מִדָּת הַדִּין וְכִי whosoever rebelled against divine justice, did not come out unscathed from under its hands.

Pi. רָחַק *to knock*, v. supra.

Nif. נִרְחַח *to be joined, welded*. Cant. R. to IV, 4 (expl. נִרְחַחֵינָא, ib.) כִּמְיֵן שְׁרִים נִרְחַחֵינָא . . . (not נִרְחַחֵינָא, מתאיימות).

this refers to the two cord-like chains of gold which came forth from the breast-plate, and which appeared like two welded together.

רָחַקָא, רִי m. (preced.) *chain-like fence, twisted hedge*. B. Mets. 107^b top רָחַקָא לִיה שׂוּרָא וְרִי when he surrounds his field with a wall or a hedge (excluding it from sight).

רָחַח (cmp. רָחַע) *to tremble, shake*. Num. R. s. 12¹¹ עַד כִּיִּן הָיָה הַעִנִּילָם רוֹחָח וְכִי before the Tabernacle was erected, the world was unstable, opp. נִתְבַּסֵּס, v. נִתְבַּסֵּס. Sot. 8^a רוֹחָחָהּ אֵיכָבָּא בִּינְיָהּ רוֹחָחָהּ the practical difference between them exists in the event of her trembling (when it is not to be apprehended that she may become defiant in the presence of another woman); וְרוֹחָחָהּ מִי מִשְׁקִין but even if she trembles, dare we permit two women to take the test simultaneously?

Pi. רָחַח same. Hull. 24^b (expl. שִׁיּוּקִין) עַד כִּיִּן רוֹחָחָהּ until he trembles (from old age). Gen. R. s. 5, end מְרָחֵחִים . . . מְרָחֵחִים when iron was created, the trees began to tremble; וְכִי לָמָּה אָרַח מִרְחָחִים וְכִי said the iron to them, why do you tremble, allow no wood to be put into me, &c. Num. R. s. 20, beg. מְרָחָהּ עַל צַצְמוֹ he began to tremble for his own safety. Ex. R. s. 29 רוֹחָחָהּ the mountain shook. Ib. רוֹחָחָהּ מְרָחָהּ she made room (for the king) and trembled; a. e.

Hif. חָרַח same. Ib. וְיִשְׂרָאֵל מְרָחֵחִין and the Israelites trembled. Ib. s. 27 עִמָּד וּמְרָחֵחִין וְכִי and the servant stood before the king trembling. Ib. [read:] לָמָּה אָרַח (some ed. מְרָחָהּ) why dost thou tremble?; a. e.

רָחַח ch. same. Targ. Esth. V, 9 (h. text ed.). Targ. Ps. XXXIII, 8. Ib. XCVI, 9 רוֹחָחָהּ ed. Lag. (ed. Wil. רוֹחָחָהּ). Ib. LXXVII, 17 רוֹחָחָהּ ed. Lag. (ed. Wil. רוֹחָחָהּ); a. fr.—B. Bath. 167^a רוֹחָחָהּ יָדֶיהָ Rashb. whose hand trembled (ed. רוֹחָחָהּ יָדֶיהָ, Ms. R. דְּמִירָחָהּ who trembled with his hand).

Pa. רָחַח *to shake, frighten*. Targ. Job IV, 10 מְרָחֵחִין מְרָחֵחִין Ms. (ed. Lag. מְרָחֵחִין, corr. acc., or מְרָחֵחִין וְכִי Ms. (ed. Lag. מְרָחֵחִין, corr. acc.) frighten cities with their robberies.

Af. אֶרְחִיעַ 1) *to tremble*. Targ. Y. I Num. XXI, 34.—2) *to frighten*, v. supra.

Ithpe. אֶרְחִיעַ *to shake, be frightened, afraid*. Hull. 96^a א' וְכִי he was frightened, and the knife fell out of his hand. Ib. מְרָחֵחִי לֹא הָיָה מִרְחָחָהּ Ab. Zar. 22^b מְרָחֵחִי . . . לֹא הָיָה מִרְחָחָהּ they (the gentiles) who know one another's ways are afraid (lest they be watched); of us who know not their habits, they are not afraid. Ib. מְרָחֵחָהּ she is afraid. B. Bath. I. c., v. supra.

רָחַח m. (preced.; b. h. רָחַח) 1) *trembling, awe*. Ber. 22^a. Lev. R. s. 11. Tanh. Lekh. 1; a. fr.—2) (from its trepidation; perh. to be read: רָחַח) *sweetbread, pancreas*. Ber. 44^b; 57^b; Ab. Zar. 29^a וְרוֹחָחָהּ Ar. s. v. רוֹחָחָהּ (ed. Koh. רוֹחָחָהּ; Ar. in explain. our w. uses רוֹחָחָהּ), v. רוֹחָחָהּ.

ש

ש *Shin* (ש Sin), the twenty-first letter of the alphabet.—*ש* interchanges with *ר*, e. g. *שוב*, ch. *חוב*; *ש* ch. *נש*; *ש* a. *שחר* &c.—*ש* interchanges with *ס* and *ז* q. v.—*ש* a formative letter (for *Shafel*), e. g. *שחרר*, *שחרר* &c.

ש as numerical letter, *three hundred*, v. 'א.

ש (b. h.) a prefix = *אשר*, *who*, *which*, *that*, *for* &c. Ber. I, 1, *משעה שחכונין* from the time that the priests &c. Ib. *כל מה שאמרו* it happened that &c. Ib. *כל מה שחכונין* in all cases in which the scholars fixed midnight as a term &c. Ib. *כל מה שחכונין* until the morning dawn rises. Ib. 2, *משעה שחכונין* for such is the habit of kings &c. Ib. 4, *משעה שחכונין* he is not permitted to omit the closing benediction; *משעה שחכונין* and where the scholars have arranged not to use a closing benediction &c.; a. v. fr.

שאב (b. h.) *to draw water; to attract, absorb, imbibe*. Mikv. II, 6 *לשאב* for he had no intention to draw water. Sabb. II, 4 *לשאב* in order that it (the wick) he soaked. Gen. R. s. 14 *לשאב* while man is asleep, the soul rises and imbibes life for him from above. Ib. s. 70 (ref. to Gen. XXIX, 2) *לשאב* from there (Zion) did they (the pilgrims) draw holy inspiration. Ib. s. 42 (play on *לשאב*, Gen. XIV, 2) he absorbed (was greedy after) money; a. fr. *לשאב*, v. *לשאב*.—*Part. pass.* *לשאב*; f. *לשאב*; *pl.* *לשאבים*.—*Tosef.* drawn water, *לשאב* to draw water. Tosef. Mikv. II, 9 *לשאב* one reservoir containing drawn water (and therefore unfit for immersion), and one that was fit. Mikv. VI, 3 *לשאב* and the cavity containing drawn water was located sideways. Sabb. 15^a *לשאב* drawn water in a bath make it unfit for immersion. Mikv. VII, 6 *לשאב* the water therein is considered as drawn (is unfit); a. fr.

שאיב ch. same.—*Part.* *לשאב*; f. *לשאב*; *pl.* *לשאבים*.—*Targ. I Chr. XX, 2* *לשאב* = *לשאב*; a. fr. *לשאב*; *pl.* *לשאבים*.—*Hull. 93^b* *לשאב* they (the glowing coals) draw (the blood out of the veins), opp. *לשאב*; Pes. 74^b. Yoma 69^b *לשאב* lead absorbs (deadens) the sound; Snh. 64^a *לשאב* ed. Sonc. (ed. *לשאב*; Ms. M. *לשאב*, v. Rabb. D. S. a. l. note 70); a. fr.

שאב pr. n. pl. *Shaab* (Saab), in Galilee (v. Jos. B. J. III, 7; 21). Lev. R. s. 20; a. fr.

שאב v. *שאב*.

שאב (b. h.; emp. שגג) [*to be excited*], *to roar, shout*. Ber. 3^a *לשאב* at the beginning of every

watch the Lord sits and roars (in mourning) like a lion. Gen. R. s. 93 *לשאב* and both of them shouted; a. fr.

שנא m. (v. Löw Pfl., p. 64) *teak*, an Indian tree. R. Hash. 23^a (expl. *לשאב*, Is. XLII, 19); B. Bath. 80^b (Ms. R. *לשאב*). Sabb. 129^a (Ms. O. *לשאב*); ib. 119^a Ar. (Ms. O. *לשאב*, v. Rabb. D. S. a. l. note 1; ed. *לשאב*), v. *לשאב*.—*PL* *לשאב*, Targ. Cant. III, 9; I, 17 (ed. Vien. *לשאב*, not *לשאב*).

שנא m. (*לשאב*) *trough*. Y. Ned. I, 36^d bot., v. *לשאב*.

שנא v. *לשאב*.

שנא f. = h. *לשאב*, *ceremony of drawing water*. Targ. Y. Deut. XVI, 14.

שנא (b. h.) pr. n. m. *Shaul, Saul*, 1) king of Israel. Meg. 14^a *לשאב* Saul and Jehu, who were anointed out of a flask. Yoma 22^b; Yalk. Sam. 117, v. *לשאב* II. Sot. 10^a *לשאב* Saul (bore a divine appearance) by reason of his neck (high stature); a. fr.—2) *לשאב* *Abba Shaul*, a Tannai (v. Fr. Darkhé, p. 176 sq.). Tosef. Ter. VII, 2. Tosef. Kil. IV, 10. Yeb. 3^a. Sabb. 133^b; a. fr.—3) Gen. R. s. 94 *לשאב* ed. Wil. (oth. ed. *לשאב*).

שנא c. (b. h.) *nether world, grave, depth*. Erub. 54^a (fr. Ben Sira) *לשאב* for there is no pleasure in the grave, and death knows no tarrying. Ib. *לשאב*, and if you will say, I will leave my children a settlement: who will thank thee for it in the grave? Y. Yeb. I, 3^a bot., v. *לשאב*. Yalk. Is. 261 *לשאב* and when he (the Lord) sees a man fallen even to the grave, he raises him up (ref. to Ps. CXIII, 7 *לשאב* (Mikv. מעפר). Sot. 10^b *לשאב* the deep burst open under him (Absalom). Ab. IV, 22 *לשאב* let not thy passion reassure thee that the grave is a house of refuge (from responsibility) to thee; a. fr.

שנא ch. same. Targ. Is. XIV, 9; 11; 15. Targ. O. Deut. XXXII, 22; a. e.—V. *לשאב*.

שנא pr. n. m. (?) *Sheulah*, v. *לשאב*.

שאר m. (b. h. *שאר*; *to swell, rise*) 1) *rise, swelling*. Maasr. I, 2 *לשאב* (Ar. *לשאב*) dates are subject to tithes when they begin to swell (rise like dough), expl. Y. ib. 48^d bot. *לשאב*, v. *לשאב*; Y. Dem. I, 21^c bot.—2) *leaven*. Hall. II, 6 *לשאב* if they (the quantities of flour) with the leaven put in and the bran... make up the five Kabs. Pes. 5^a *לשאב* the removal of leaven (Ex. XXI, 15). Bets. 7^b *לשאב* which is not fit to eat, opp. *לשאב*; a. fr.—*Transf. passion, evil inclination, corruption*. Ber. 17^a; v. *לשאב*. Gen. R.

s. 34 (ref. to Gen. VIII, 21) 'עלוב הוא הש' וכו' it is poor heaven which he that created it declares to be bad. Yalk. Ruth 601 חופס שאורו... חופס לא דאמן trust no proselyte up to twenty-four generations, for he still retains his corruption, v. קראור.—V. קראור.

שָׁאֵל, v. שָׁאֵל.

שָׁאֵל, v. שָׁאֵל.

שָׁאֵל, v. שָׁאֵל.

שָׁאֵל f. (שָׁאֵל) drawn water. Y. Orl. II, 62^a משום (ed. Krot. once שאיבה) (the bath is disqualified) on account of the drawn water which is distinguishable (by its color). B. Bath. 66^a דש' דאורייהא this would indicate that the disqualification of a bath through an addition of drawn water is Biblical law.

שָׁאֵל, v. שָׁאֵל ch.

שָׁאֵל, v. שָׁאֵל.

שָׁאֵל, v. שָׁאֵל.

שָׁאֵל, v. שָׁאֵל.

שָׁאֵל, v. שָׁאֵל.

שָׁאֵל f. (שָׁאֵל) 1) (with שלום, or sub. שלום) salutation, greeting. Y. Ber. V, 9^a במלכי אר"ה משיב שָׁאֵל שלום as regards gentile kings, you may answer the greeting (during prayer). Y. M. Kat. III, 82^a bot. שלום זו ש' שלום איגרות של רשות זו ש' שלום "letters of a secular character" (ib. III, 3), that means, social correspondence. Macc. 23^b (בשם) שלום and using the name of the Lord in salutation. Shebu. 32^a, a. fr. כרי שאילה חלמיד לרב as much time as is required for the disciple to salute the teacher (כרי); (שלום עליך רבי) כרי as is required for the teacher to salute the pupil (שלום עליך) עד 95^b borrowing. B. Mets. 95^b עד (the borrower is responsible,) unless the owner is present from the moment of lending the animal to that of the accident. Ib. בבעלים ש' borrowing an object together with employing its owner for service. Ib. 98^a, sq. שאילה (interch. with שָׁאֵל or שָׁאֵל), v. שָׁאֵל; a. fr.—V. שָׁאֵל.

שָׁאֵל pr. n. m. *Sh'illa*. Gitt. 39^b (marg. correction שָׁאֵל).

שָׁאֵל, v. שָׁאֵל.

שָׁאֵל, v. שָׁאֵל.

שָׁאֵל (b. h.) 1) to ask, beg; to inquire, question. Yoma 75^a bot. בשר ששָׁאֵל שלא וכו' flesh for which they asked unreasonably was given them at an unreasonable time (in the evening) &c. Taan. 4^a, v. דוּקָן. Ber. V, 2 (33^a) ושָׁאֵל (אז) (אז) (אז) and the prayer for rain is inserted in the Benediction of Years (the ninth section of the Prayer of Benedictions, v. שָׁאֵל). Taan. I, 1 אף אני לא אמרתי לשאול אלא לחזקו I also did not

say, 'to ask' for rain, but to mention rain. Ib. 2. Y. Ber. V, 9^b bot. שָׁאֵל צרכיו, v. צוּקָה. B. Bath. IX, 1 ask not thy neighbor (as to circumstances which may change the aspects of his vow) at the moment of his vow, v. infra *Nif.* Ib. V, 7 he (the wise student) asks pertinent questions, and (when asked) replies in agreement with the adopted law. Bekh. 36^a עמד השואל asks the questioner (at college) arose and asked &c. Ned. 20^a they asked Imma Shalom &c. Nidd. 68^b as to the first day I did not ask, and I made a mistake in not asking. Gen. R. s. 68 a Roman matron asked R. José &c.; a. v. fr.—Yoma 73^a כפרי נשאל how were the Urim and Tummim consulted? The inquirer had his face directed to him (the priest) who was consulted, and the latter directed himself to the Divine Presence (the Urim and Tummim). Ib. אין שואלך you must not ask two questions at a time; a. fr.—דוא שואל 21^b (or sub. בשלום) to salute. M. Kat. 21^b he (the mourner during the first thirty days) may inquire after the peace of others, for they dwell in peace, but others must not inquire after his peace, for he does not dwell in peace. Ib. משיב ואינו שואל, v. שָׁאֵל; a. fr.—2) (cmp. שָׁאֵל) to discuss, lecture. Tosef. Meg. IV (III), 5 the laws of Passover are expounded on Passover &c., v. פָּנִין; Meg. 29^b שואלך בחלכות וכו'; Y. Pes. I, 27^b bot.; Bah. ib. 6^a שואלך ודורשין Ms. M. (ed. v. Rabb. D. S. a. l. note); Snh. 12^b; a. fr.—3) (cmp. I) to beg to remark, to submit. Y. Shek. I, beg. 45^d R. H. remarked, according to this &c. Ib. 46^b. Y. Snh. IX, 27^a bot.; a. fr.—4) to ask for a loan, to borrow. Sabb. XXIII, 1 a man may borrow of his neighbor vessels of wine or oil (on the Sabbath), but must not say הִלְוִינִי (v. infra *Hif.*); a. fr.—Esp. to borrow an object for use (with ref. to Ex. XXII, 13 sq.). B. Mets. 103^a if a person borrows an object (saying, 'lend it to me) for its usefulness', it is a standing loan (he is permitted to take it whenever he desires to use it). Ib. VIII, 1 בעליה ושי' בעליה if a person borrows a cow for work, borrowing her owner with her (the owner lending his personal service). Ib. 95^b if he borrowed the cow only, and after a while borrowed her owner; a. fr.—the borrower of an object. Ib. ^a the responsibility of the borrower. Ib. 96^b top הי' אי שוכר דהי' is he legally considered a borrower or a hirer? Ib. III, 2 ודש' ישלם וכו' and the borrower must indemnify the hirer; a. fr.—Sabb. 96^b לשואל... אורגי (Ar. לשוולידן, v. שָׁאֵל) the curtain weavers were wont to throw the clue over to such as would borrow it from them.—Part. pass. שָׁאֵל; f. שָׁאֵל &c. Taan. 23^b it was a cloak that had been lent to me, I had borrowed it for such a purpose (for ordinary wear), but not for that purpose (to wear it when carrying a load). Ib. IV, 8 שָׁאֵל וכו' on those days the maidens of Zion went out (to the vineyards) in white garments borrowed for the purpose, in order not to put to shame those who had none; a. fr.—

[Gen. R. s. 65 שאולה... ולא שאול, v. next w.—Ib. s. 19 שאולת חומץ, read: שואלֶת, a woman asking for some vinegar.]

Hif. הִשְׁאִיל 1) *to cause inquiry, to inquire*. Ber. 6^b *if one who comes regularly to synagogue fails to come one day, the Lord holds inquiry about him*. Yeb. 76^b 'שאל וכו'... instead of inquiring about him whether or not he is fit for government, ask whether &c. Ib. (in Chald. dict.) he (Saul) asked (Abner) to inquire who his father was. B. Bath. 123^a וּמִשְׁאֵלָהּ (David's) father was. B. Bath. 123^a she sat at the cross-roads and made inquiries; a. e.—2) *to lend*. Sabb. 148^a (ref. to Mish. ib. XIII, 1, v. supra) מאי what is the difference, whether you say *hashilēni* (lend me) or *halvēni* (loan me)? when you say 'lend me', no document is expected to be written for it &c. Ned. IV, 6 *he who by his neighbor's vow is forbidden any benefit at his hand, must neither lend him nor borrow from him* &c. B. Mets. 116^a things which are frequently lent out or hired out; a. fr.—*the lender, owner of the lent object*. Ib. 96^a; a. fr.—[Pesik. Vayhi, p. 63^a שאיל, v. שאל II.]

Nif. נִשְׁאָל 1) *to be asked, consulted*. Yoma 73^a when the war chaplain is consulted, he wears the garments which the high priest wears when he officiates, v. supra. Ib. 85^a the following question was asked in their presence; Kidd. 40^b. Ned. 81^a this problem was placed before the scholars and the prophets, and they could not solve it &c.; a. fr.—2) *to allow one's self to be asked about the circumstances of a case, to appear before a scholar for a decision on a ritual case*. Y. Ter. VIII, 46^a bot. a case (of T'rumah) which he had intended to have a scholar decide. Ib. שְׁאֵלָהּ I put it (the doubtful T'rumah) aside with the intention of having it decided &c. Toh. III, 6 (a child) whose mind is not sufficiently developed to be questioned. Ib. V, 5 if they come for a decision, each of them separately; a. fr.—Esp. (על נדר) *to come before a scholar for absolution from a vow*. Ned. 90^a if one vows, I will not be benefited by N. N., nor by any scholar to whom I may apply for absolution from this vow; he must first apply for absolution from the first part of the vow, and then from the second. Ib. נִשְׁאָלָהּ he must first apply for absolution from his vow of abstinence, and then from his nazaretic vow. Ib. 69^a you may apply for absolution in order to revoke your confirmation (of your daughter's vow), but you cannot do so in order to revoke your invalidation; a. fr.—3) *to be borrowed, to do gratuitous service*. B. Mets. 96^a מִן לְאֹמֶר if partners borrow an animal for work, and its owner lends his services to one of them individually. Ib. דְּאֹמֶר (not) if a person says to his deputy, go out and do work in my behalf together with my cow (lent to my neighbor). Ib. דְּאֹמֶר לְעֹבֵד צֵא

if he says to his slave, go out and do work &c.; a. e.

שָׁל, שְׁאִיל, שְׁאִיל ch. same, 1) *to ask, inquire, beg*. Targ. II Kings III, 11. Targ. I Kings XIX, 4. Targ. Job XXXI, 30 לְמִשְׁאֵל Ms. (ed. לְמִשְׁאֵל). Targ. Y. Deut. I, 1 שְׁאִילָתִי (ed. Vien. שְׁאִילָתִי, read: שְׁאִילָתִי, Pa). Targ. Ps. CXXXVII, 3; a. fr.—ש' לשלם, ש' לשלם, v. ש' לשלם.—Sabb. 20^b; 21^a וְכָל וכו' שְׁאִילָתִי, v. נְהוּרָא. Ib. 30^a they asked the following question &c., v. עִיל. Taan. 21^a if any one were to ask me a question from the Mishnah of &c. Y. Shebi. VII, 37^e top *here is a man whom you might ask; he came, and they asked*; a. fr.—Part. pass. שְׁאִיל. Sabb. 30^b קְדַמְיִכֹן שְׁאִילָתִי I have been asked in your presence; [Rashi: דְּשְׁאִילָתִי which I asked, a courteous phrase for 'which you asked of me']; a. e.—2) *to borrow*. Targ. Ex. XXII, 13; a. fr.—[Targ. O. ib. XII, 36, v. infra Af.]—B. Mets. 97^a a man borrowed a cat from his neighbor &c. Ib. לְמִשְׁאֵל מִדִּיר וכו' if one wishes to borrow an object from his neighbor and be free from responsibility for an accident &c. Ib. לִיה שְׁאִיל וכו' let him (the lender) say to him, first take what you want to borrow, and then &c. Yeb. 120^b לֹא שְׁאִילָתִי (not); B. Mets. 27^b לֹא שְׁאִילָתִי, v. שְׁאִילָתִי; a. fr.—Part. pass. as ab. Ib. 97^a מִן שְׁאִילָתִי you (as teacher) are loaned to us, i. e. you are in our service, and if we borrow an object from you, we are not responsible, it being your responsibility; a. fr.—Sabb. 120^b שְׁאִילָתִי לִי you are in my service. Ib. לִיה שְׁאִילָתִי לִיה וכו' he (the teacher) is in their (the scholar's) service on the Kallah day (v. פִּלְגָה); they are in his on any other day; a. e.—Gen. R. s. 65 שְׁאִילָתִי לִיה וכו' (some ed. שאול... שאול) he is not loaned to her, nor she to him, i. e. the simile does not fit the application, nor the application the simile.

Pa. שְׁאִיל 1) same, *to ask, borrow* &c. Targ. Y. Ex. XII, 35; a. e.—Bets. 19^a לְשִׁילָתִי וכו' he came before the Rabbis to ask &c. Hull. 3^b when he is not before us so that we could ask him. Tam. 32^a I am asking you; a. fr.—2) *to lend*. Targ. Y. Ex. XII, 36. who heated her oven and let her neighbors use it; a. fr.

Af. אֶשְׁאִיל *to lend*. Targ. O. Ex. XII, 36 ed. Berl. (ed. Vien. שאילתו, corr. acc.); a. e.—Yeb. I. c. which it is customary to lend and hire out; a. e.

Ilhpa. אֶשְׁתַּחֲוֶה, אֶשְׁתַּחֲוֶה 1) (with מ-) *to take leave of absence*. Targ. I Sam. XX, 6.—2) (with ב-) *to allow one's self to be inquired of; to answer, issue an oracle*. Targ. Ez. XIV, 3. Targ. Y. II Num. XXIV, 1. Targ. Is. LXV, 1.—3) (with ל-) *to bring a case up for decision, to ask*. Y. Maasr. II, beg. 49^e I asked those of the house of &c. Y. Sabb. XII, 13^e bot., שמעון, וְאִתְּשַׁלַּח לִי וְאִתְּשַׁלַּח לִי וְאִתְּשַׁלַּח לִי וכו' R. S. b. L. was asked. Ib. VI, 8^a when the case was brought before Rabbi, he said &c.; a. fr.—Esp. *to come before a scholar for absolution from a vow*. Ned. 90^a if he so

desires, he may ask first for absolution from his vow of abstinence, or if he chooses, he may ask first for absolution from his nazaritic vow; ib. נִזְרִיתִי, a. fr.

שָׁלֵם, שָׁלֵם, v. שָׁלַח.

שְׁאֵלָה, שְׁאִי f. (b. h.; שְׁאַל; 1) request, esp. *sh'elah*,
prayer for rain, inserted in the ninth section of the Prayer
of Benedictions. Ber. V, 2 (33^a), v. שְׁאֵל. Ib. 26^b; 29^a שְׁאֵל...
עֲשֵׂה... שְׁאֵל (v. Ms. M. in Rabb. D. S. a. l.) if by mistake...
he omitted the prayer for rain in the ninth section
(Tosef. i. iii, 9 הגשמים וְלֹא שָׁאֵל אֶת הַגְּשָׁמִים). Taan. 4^b לְחֹדֶר
שְׁאֵל לְחֹדֶר prayer for rain is one thing, and reference
to rain (in the second section) is another thing, v. הַזִּכְרָה.
Ib. 2^b מְשַׁעֵר שְׁמַפְסִיק לְשׁוֹ וְכִי לְחֹדֶר when you cease to insert the
prayer for rain, you must also cease to insert the reference
to rain; a. fr.—2) *question, problem*. B. Kam. 116^a זֶה
הוּא Ms. H. (ed. שְׁאֵלָה, זוֹ) this is indeed a question (worth
asking); Zeb. 30^b; 92^b. Sabb. 31^a מְשַׁעֵר שְׁאֵלָה וְלֹא תְּהִי
אִתָּךְ a great question; a. fr.—3) (v. שְׁאֵל, Nif.) *ritual*
question, esp. case of absolution from a vow brought before
a scholar. Num. R. s. 11³ וְכִי הָיָה יֶלֶד הַיֵּשׁׁר וְכִי
when a woman comes to thee at college to ask concerning
a law or a vow, consider her as if she were thy own
daughter. Ned. 60^a צָרִיךְ שְׁאֵלָהּ this requires absolution
by a scholar. Ib. 69^a בְּהִקְדָּם יֵשׁ שְׁאֵלָה can absolution from
confirmation be applied for? Ib. 78^a; B. Bath. 120^b יֵשׁ שְׁאֵלָה
absolution from consecration of an object may
eventually be had; וְכִי אֵין שְׁאֵלָה is not admissible; a. fr.—Pl.
שְׁאֵלָה. Gen. R. s. 82; Yalk. ib. 136 אֵין שְׁאֵלָה
I shall ask you three questions; if you answer them, it
is right &c. Gen. R. s. 49, עֲרֵבֻב; a. e.—4) שְׁאֵלָה or שְׁאֵלָה
loan, v. שְׁאֵלָה.

שְׂאִילָה (h. form שְׂאִילָה) ch. same, 1) *request, prayer, desire*. Targ. Jud. VIII, 24. Targ. I Kings II, 16 (ed. Wil. שְׂאִילָה; ed. Lag. שְׂאִילָה). Targ. Num. XI, 4 (h. text רְצוּהָ). Targ. Esth. V, 6; a. fr.—2) *question, problem*. Targ. Jer. XII, 1 שְׂאִילָת רִיבִי (h. text מַשְׁפָּטִים).—Sabb. 30^a שְׂאִילָה Ms. M. (ed. שְׂאִילָה); ib.^b וּלְעֵנֶן שְׂאִילָה, v. שְׂאִיל.—3) *proposition, remark*, esp. as heading of *decisions* in Sh'eltoth d'R. Ahai, and in citations therefrom. Tanh. B'resh. 2. Tanh. Noah 4; a. fr.—*Pl.* שְׂאִילָתָא, שְׂאִילָךְ, שְׂאִי. Targ. Y. Dent. VIII, 9.—Y. Naz. VIII, 56^b; a. e.

שָׁמַם, v. שָׁמַם.

בר ש', שאל, Targ. I Sam. XIX, 24 Ar., v. ב'רש'ן.

בֵּית שֵׁן (b. h.) pr. n. pl. *Bethshean* (*Scythopolis*), in Galilee. Hull. 6^b כלה אב' ש' רבי יהודה Rabbi permitted the entire territory of Bethshean (permitted its fruits to be eaten without tithes, it being considered foreign territory). Y. Kidd. II, 62^a bot. ש'... מבי' כלי פשתן. The finer linen garments that come from B.; Y. Keth. VII, 31^a ברת' שן; Koh. R. to I, 18. Gen. R. s. 98 י' תרומה ב' ה' בית שן. The district of B. is named Kinnereth; a fr.—V. ביטח.

שני. v. שני, שני, שני

שָׁאֵן m. (b. h.; שָׁן *to rest*) 1) *at ease, undisturbed*. Pirké d'R. El. ch. XXXVIII וְיָבֹא בְּטָה וְשֵׁי' וְיָבֹא then Jacob dwelt in Canaan safe and undisturbed; Yalk. Gen. 138 וְיָבֹא בְּטָה וְשֵׁי'.—2) *rest, ease*. Gen. R. s. 10 end וְיָבֹא בְּטָה וְשֵׁי'.—3) *rest, ease, peace, and repose*. Lam. R. introd. (R. Joh. 1) וְיָבֹא בְּטָה וְשֵׁי' וְיָבֹא I remember the confidence and ease and contentment in which I used to dwell; a. e.

נחמ"ו, v. נחמ"ב.

שֹׁאֵף I (b. h.) = שָׁם II, to tread, press. Lev. R. s. 28, a. e. (ref. to שָׁאָה, Job V, 5), v. חָחָק. Tanh. Mick. 2 (ref. to Dan. II, 2) אֲשֶׁפִּים לְשׁוֹן רוּחַ שֵׁן הַשׁוֹאֵפִים וּכְ the root in *ashshafim* signifies pressure, as we read (Am. VII, 4), 'hear ye this, *hashshō'fīm* (who press) the needy. Midr. Till to Ps. LI וְשׁוֹאֵף בְּרַגְלוֹ וּכְ he who knows that he has sinned, but stamps with his foot and removes the sin from his sight &c.; a. e.

נָשַׁף ch. same, to *rub*, v. **נָשַׁף** II ch.

שָׁפָא II (b. h.) = שָׁפָא I, to blow, pant, long for. Midr. Till. to Ps. CXIX, 131 כִּמוֹ (ש) הַחַיִּיטִים שָׁפָאִים לְרוּחַ בֶּן הַדִּירָה (שָׁפָא) שָׁפָאִים לְרוּחַ (not רִיחַ) as the monsters pant for wind, so do I pant (longing) for thy Law.

שָׁאָה ch. 1) same. Targ. Job VII, 2.—2) (emp. שָׁאָה) *to resorb*. Sabb. 129^a וְשָׁאָה זֵיקָא לִירָא מִינֵיהּ and a hot wind may rise and suck it (the small quantity of blood left) out of him. Shb. 64^a וְשָׁאָה קָלִיָּה Ms. M. Rashi (ed. רִישִׁיָּה), *γ. שָׁאָה*.—[Sabb. 139^b שָׁאָה שִׁירָא *vs. שָׁאָה* II.]

I. נְשִׁיר v. נְשִׂיר.

שָׁאֵל, v. שָׁאֵל.

שָׁאַר (b.h.) to swell, rise; to run over; (cmp. שָׂרַח, שָׂרַח) to remain over. Denom. שְׂאָר, שְׂאָר, שְׂאָר &c.

Nif. נִשְׁאָר to be left over, reserved, preserved, spared.
Gen. R. s. 76 (ref. to Gen. XXXII, 9) אֵלֶּה אֲדִירֵינוּ . . . אֵלֶּם this refers to our brethren in the diaspora . . . ; although they have been spared for escape (from Roman persecution), yet they fasted for us (Palestinians) &c. Cant. R. to II, 13 הַנִּשְׁאָרִים the survivors of the Messianic days; a. e.

Pi. (שְׁיָאָר), שְׁיָאָר *to leave over, reserve.* B. Bath. IX, 6 וְכִּי יִשְׁאָר שְׂכֵרִים if an ill person donated all his property to others and reserved some land for himself, his donation is valid (even if he recovers). Ib. 148^a רָקָל לְאָדָם וְשֵׁם פְּרִיָּהּ if he donated a palm-tree (for the wood of it) to a person, and reserved its fruit for himself, he meant to reserve for himself the place whereon the fruit grows (the branches). Ib. בְּעֵץ יָפֵה ... כָּל מִשְׁתָּיָא whatever one reserves for one's self, one reserves liberally; a. v. fr.—Part. pass. מְשֻׁאָר (מְשֻׁאָרִית). Y. Pes. VII, 35^a תּוֹפֵי כִּרְמֵי דְחִמְשִׁי כִּרְמֵי דְחִמְשִׁי the law does not treat that which is left over (of the sacrifice) like that

which has been carried outside of its limits. Peah III, 3 he must give to the poor out of the remainder in proportion to that which he left over; he must give out of the remainder a quantity corresponding to the whole (including that which he has taken out before); a. fr.

Hif. לְהַשְׁאִיר same. Midr. Till. to Ps. IX זכר שלא להשאיר זכר of the memory of Amalek; Yalk. ib. 642 להשאיר (corr. acc.); a. e.

Nithpa. לְהַשְׁתַּיֵּר *to be left over.* Hull. III, 1 וכל... וכל if the liver of a slaughtered animal is found consumed without any part of it left. Yoma 77^a לא להשאיר משוואה no remnant or survivor would have been left of the enemies of Israel (euphem. for 'of Israel'); a. fr.

שאר I ch. same.

Af. אֶשְׂאֵר *to leave over.* Targ. O. Ex. X, 12 (Y. שׂייר). Ib. 26 אֶשְׂאֵר ed. Berl. (ed. Vien. אֶשְׂתַּאֵר *Ilhpa.*); a. fr.

Pa. אֶשְׂאֵר, שׂייר, שׂייר same. Targ. Y. Ex. XII, 10 (O. *Af.*). Ib. X, 12, v. supra; a. fr.—B. Kam. 15^a 'ש' מאי 'ש' the Mishnah states some cases, but leaves over (does not state all cases coming under the same category). But what else did it omit, so as to be justified in omitting this? It omitted a case when half the assessed fine is to be paid; Succ. 54^a; a. fr.

Pali. אֶשְׂאֵר, שׂייר *to leave over, spare.* Targ. Ps. LXXIX, 11 Var. ed. Lag. (ed. Lag. a. oth. שׂייר; h. text דוֹתֵיר).

Ilhpa. אֶשְׂתַּאֵר, אֶשְׂתַּאֵר, אֶשְׂתַּאֵר *to be left over, remain.* Targ. Gen. VII, 23. Targ. Ex. VIII, 5; a. fr.—B. Mets. 25^a בזה מירד א' some of it was left behind; a. e.

שאר II *Pa.* אֶשְׂאֵר (denom. of אֶשְׂאֵר, v. אֶשְׂאֵר) *to plant in beds.* B. Kam. 81^a 'ש' אֶשְׂאֵר לְאֶרֶץ (Ms. M. שׂייר, read: מְשַׁאֵר מְשַׁאֵר; v. Rabb. D. S. a. l. note) if he planted in beds, it shows that he planted it for human food; if not, it is intended for cattle.

שאר m. (b. h.; v. אֶשְׂאֵר) [*preservation, existence*]. 1) *sustenance, alimentation*;—2) (sub. בשר) *body, flesh*; 3) *bodily contact, intimacy*. Mekh. Mishp. s. 3 (ref. to שארה, Ex. XXI, 10) 'ש' אֶשְׂאֵר אלו מזונותיה וכו' (ref. to Mic. III, 3, a. Ps. LXXVIII, 27); ib. (anoth. opin.) ... כסותה כסות *sh'erah k'suthah* means, garments suited to her body (according to age and season) &c.; ib. (anoth. opin.) *sh'erah* means (intimacy) marital duty (ref. to Lev. XVIII, 6; 12; 13, cmp. Targ.); Keth. 47^b לפי כסותה according to her body (age) give her garments ... according to the season give her &c.; Y. ib. V, 30^b top. Sabb. 137^b בְּשָׂאֵר, v. חוֹק; Y. Ber. IX, 14^a bot. בְּשָׂאֵר—Transf. [*flesh and blood*], *relationship, relatives; race*. Ib. שְׂאֵרֵי; Sabb. l. c. שְׂאֵרֵי, v. קְרִידוֹת. Lev. R. v. 34 (expl. שארי, Prov. XI, 17) ארז זה שמגעת ... ארז that is he to whom joy (a festive occasion) happens, and who lets not his nearest relatives join him because they are poor; Yalk. Prov. 947. Yeh. 90^b (ref. to Lev. XXI, 2) אֶשְׂאֵר his flesh (*sh'er*), this means his wife (cmp. Gen. II, 24); Sifra Emor beg.; a. e.

שאר m. (b. h.; v. אֶשְׂאֵר) *remainder, rest.* Sot. VII, 7 ועל (Y. ed. רפילה) and a special benediction for the remaining (general) prayer; Bab. ed. 40^b ורש' and the remainder is a general prayer; ib. 41^a; Y. ib. VII, end, 22^a; Yoma 70^a ורש' and the remaining prayer is song, supplication &c. B. Mets. III, 4 ורש' and what is left must be deposited &c., v. אֶשְׂאֵר. Peah IV, 3; a. fr.—V. שׂייר.

שאר ch. same. Targ. O. Gen. XLV, 7 (Y. שְׂאֵר; h. text שְׂאֵר). Targ. Is. X, 19, sq. Targ. II Sam. III, 8 (h. text אֶשְׂאֵר?); a. fr.—Targ. II Chr. XXXVI, 20 (fem.).—Ruth R. to III, 3 ורש' (some ed. אֶשְׂאֵר); Yalk. ib. 604 שְׂאֵר, v. נְפִי.—[שְׂאֵר, Yalk. Jer. 321, v. אֶשְׂאֵר.]

שְׂאֵרִיתָא f. (preced.) = h. מוֹרָר, *pre-eminence; superiority.* Targ. Koh. III, 19.

שְׂאֵרִיתָא f. (b. h.; preced. wds.) *remnant.* Tanh. ed. Bub., Tol'doth 19 (ref. to Mic. V, 6) 'ש' אֶשְׂאֵר וכו' this refers to the remnant (of the faithful) concerning whom the Lord said to Elijah &c. (I Kings XIX, 18); Yalk. Jud. 62; Yalk. Mic. 553.

שְׂאֵרִיתָא, v. אֶשְׂאֵר, a. אֶשְׂאֵר.

שְׂאֵרִיתָא f. (b. h.; נֶשֶׁא) *swelling, sore.* Sifra Thazr., Neg., ch. I. Neg. I, 1; a. e.

שְׂאֵרִיתָא, v. שְׂאֵרִיתָא.

שְׂב, imper. of רֶשֶׁב.

שְׂב I, **שְׂב**, **שְׂב** v. = h. שְׂבַע, *seven.* Targ. Y. Gen. XXIX, 18; 20; 27; a. e.—Snh. 29^a. Pes. 116^a שְׂב בְּנִרְדִּיךְ thy seven daughters. Hull. 42^b; a. fr.—שְׂבַע, שְׂבַע, שְׂבַע (*seventeen*). Targ. Y. Gen. VII, 11. Ib. XXXVII, 2; a. e.—B. Bath. 10^a שְׂבַע דִּנְרֵי seventeen Denars. Taan. 28^b בְּרֵמִז' on the seventeenth day of Tammuz; a. fr.—שְׂבַע, *the seventeenth.* Targ. I Chr. XXIV, 15.

שְׂב II, **שְׂבַע**, **שְׂבַע** m. (preced.) 1) = h. שְׂבַע. *week.* Targ. II Esth. III, 7; a. fr.—Sabb. 156^a הָאֵר מֵאָן דְּבָחַר שְׂבַע a person born on the first day of the week; בְּש' on Monday &c. Bets. 16^a מִדִּי שְׂבַע לְשַׁבָּת from thy first day of the week begin to set aside good things for thy Sabbath; a. fr.—2) *the seventh day, the Sabbath; day of rest.* Targ. Y. Deut. V, 14 וַיְרִיחַ שְׂב a day of rest and repose; Targ. Y. Ex. XX, 10 וַיְרִיחַ שְׂבַע. Targ. Y. Lev. XXIII, 32 וַיְרִיחַ שְׂבַע; Targ. O. שְׂבַע (h. text שְׂבַע); a. fr.—Y. Taan. I, 64^a בְּשַׁבָּת, v. נִרְדִּי. Y. Sot. I, 16^d bot. כל עֲרִיבָה every Sabbath night. Y. Ab. Zar. V, 44^d bot. שְׂבַע Sabbath eve; בְּפִקֵּי שְׂבַע at the exit of the Sabbath; a. fr.—Y. Taan. IV, 69^a bot. שְׂבַע שְׂבַע (corr. acc.).—Pl. שְׂבַעִין. Targ. Is. I, 13 (ed. Wil. שְׂבַעִין). Targ. I Chr. XXIII, 31; a. fr.—Sabb. 119^a יוֹסֵף מוֹקִיר שְׂבַע Joseph, the honor of the Sabbaths; a. e.

שְׂבַע *to capture*, v. שְׂבַע.

שָׁבָא (b. h.) pr. n. (*the kingdom of*) *Sheba*, in Arabia. Targ. II Esth. I, 2; a. e.—B. Bath. 15^b, v. מְלָכָא. Ib.; Y. Sot. V, end, 20^d בְּיַמֵּי מַלְכָּא ש' דִּיהָ (Job) lived in the days of the queen of Sheba; Gen. R. s. 57; a. e.

שְׁבִיעָא m. = next w. — *Pl.* שְׁבִיעָא. Lam. R. introd. (R. Job. 1) Moses said to them בְּדִירֵינוֹן ש' אִי בְּדִירֵינוֹן you captors, oh, by your own lives, (I adjure you,) do not commit merciless slaughter. Keth. 23^a (לְשִׁבְיֵיהֶן אִיקְמֵן (Rashi) they let their captors stand outside of the college &c.

שְׁבִיעָא m. (שְׁבִיעָא) *captor, guardsman of captives*. Snh. 104^a, sq. Gitt. 58^a וְכ' ש' וְכ' the captor abused her the whole night; Yalk. Jer. 276. Tanh. ed. Bub. B'shall. 4 וְכ' ש' וְכ' he took (his son's) captor and put him on the rack, Yalk. Ex. 225; a. e.—*Pl.* שְׁבִיעָא. Midr. Till. to Ps. XVIII, 8 וְכ' ש' וְכ' captors came and led his son away; a. e.

שָׁבָא *Pl.* שְׁבִיעָא (cmp. Arab. *sabba* a. deriv.) *to chip, chisel*. Koh. R. introd. וְשָׁבָא, v. סָרַק.—Transf. *to chastise, discipline*. Sot. 12^a (play on שִׁיבָא I Chr. II, 18, as an Agadic surname of Caleb) אִי יִצְרִי ש' he trained his inclination; (Rashi: שְׁבִיעָא, denom. of שָׁבָא, *he turned himself away* from the rest of the spies); Yalk. Chr. 1074 אִי יִצְרִי ש' שְׁבִיעָא; Ex. R. s. 1 שְׁבִיעָא. Sabb. 87^a (play on וְשָׁבָא, Ex. XIX, 8) דְּבִירִים שְׁמִשְׁבִּיבִין דְּעָתֵי ש' words which chasten the mind of man (threats of punishment), opp. מִשְׁכִּין; (Rashi: things which *repel* the mind, v. supra).

שְׁבִיעָא v. sub. שְׁבִיעָא.

שְׁבִיעָא m. pl. (preced. art.; cmp. שְׁבִיעָא) [*chips or sparks*], name of a certain feminine ornament. Targ. O. Ex. XXXV, 22 שְׁבִיעָא or שְׁבִיעָא Ms. (ed. שבכין; Y. שְׁבִיעָא, שְׁבִיעָא; h. text נִזְמָה). Targ. O. Num. XXXI, 50 Ms. (ed. שבכין; h. text צִמְדִּין). [V. Berl. Targ. O. II, p. 31; p. 48.]

שְׁבִיעָא v. שְׁבִיעָא.

שְׁבִיעָא f. **שְׁבִיעָא** m., **שְׁבִיעָא** f. (next w.) *splendor, glory*. Targ. Y. Deut. XXVI, 19. Targ. Ps. VIII, 6. Targ. Prov. II, 7 (ed. Lag. סְבִיעָא, read: סְבִיעָא). Targ. Ps. XCVI, 9 שְׁבִיעָא constr.; a. fr.—*Pl.* constr. שְׁבִיעָא. Ib. CX, 3. Targ. I Chr. XVI, 29.

שְׁבִיעָא (*Shafel* of בְּהִיר) *to brighten, glorify*. Targ. Ps. CXLIX, 4 Ms. (ed. יִשְׁבִּיעָא, corr. acc.; h. text יִפְאֵר).

Ilhpa 1) *to be brightened*. Targ. Y. I Ex. XXXIV, 29 (Y. II שְׁבִיעָא, ed. Ven. שְׁבִיעָא, corr. acc.). Targ. Job XXVI, 13.—2) *to glory, boast*. Targ. Prov. XXV, 6. Ib. 14. Ib. XXVII, 1.

שְׁבִיעָא (b. h.) pr. n. m. *Shebuel*, proposed as a secondary substitute (כְּנִיעָא) for שְׁבִיעָא. Ned. 10^b כְּנִיעָא דְּשְׁבִיעָא דִּכְיָ דְּמִי ש' וְכ' what are secondary sub-

stitutes for *sh'bw'ah*? Like Sh'buel, Sh'buthiel, Sh'kuḳel; but could Sh'buel be used, as it may represent the proper noun Shebuel ben Gershom? Say Sh'bubel.

שְׁבִיעָא *Sh'bubel*, secondary substitute for שְׁבִיעָא, v. preced.

שְׁבִיעָא v. sub. שְׁבִיעָא.

שְׁבִיעָא v. שְׁבִיעָא.

שְׁבִיעָא v. שְׁבִיעָא.

שְׁבִיעָא v. שְׁבִיעָא.

שְׁבִיעָא v. sub. שְׁבִיעָא.

שְׁבִיעָא m. (b. h.; שְׁבִיעָא) 1) *a period of seven days, week*.—שְׁבִיעָא ש' שְׁבִיעָא וְכ' Lev. R. s. 28 שְׁבִיעָא v. שְׁבִיעָא. 2) "*year-week*", *a period of seven years, septennate* (the jubilee being divided into seven septennates); also *the seventh year, Sabbatical year*. Snh. V, 1, v. שְׁבִיעָא. Gitt. 77^a שְׁבִיעָא if a person says, 'give my wife a letter of divorce (or to his wife, 'be thou divorced'), if I do not come back after the septennate', we must wait one year (after the Sabbatical year). Ned. VIII, 1 שְׁבִיעָא if a person, during a Sabbatical year, vows abstinence, using the word 'this *shabu'a*', he is bound the entire coming septennial period and the seventh year of the expiring Sabbatical period. Ib. שְׁבִיעָא but if he says, 'one septennate', he is bound from date to date, i. e. counting seven years from the day of the vow; a. fr.—*Pl.* as ab. Y. Sabb. X, 17^a top שְׁבִיעָא it is not possible that during fourteen years the fourteenth day of Nisan should not occur on a Sabbath; Y. Pes. VI, 33^a bot. שְׁבִיעָא שְׁבִיעָא (corr. acc.).

שְׁבִיעָא m., **שְׁבִיעָא** f. ch. same, *week*. Targ. O. Gen. XXIX, 27, sq. ed. Berl. (oth. ed. שְׁבִיעָא; ed. Ven. שְׁבִיעָא...). Targ. Lev. XXIII, 16. Targ. Job. I, 4 שְׁבִיעָא Ms. (ed. שְׁבִיעָא). Ib. 13 שְׁבִיעָא (ed. שְׁבִיעָא); a. e.—*Pl.* שְׁבִיעָא, שְׁבִיעָא, שְׁבִיעָא, שְׁבִיעָא. Targ. Deut. XVI, 9, sq. Targ. Lev. XXIII, 15; a. e.—Meg. Taan. ch. I; Taan. 17^b; Men. 65^a תַּגְּמָא דְּשִׁיעָא the Feast of Weeks. Ib. 66^a מִצְוָה לְמִימְנֵי דְּשִׁיעָא it is proper to count (the 'Omer) by days and by weeks; Hag. 17^b; R. Hash. 5^a; a. e.

שְׁבִיעָא f. = next w. Targ. Y. I Deut. XXXII, 40 (ed. Vien. שְׁבִיעָא h. form; Y. II שְׁבִיעָא). Targ. Ps. X, 12. Targ. Jud. XXI, 5; a. e.—Shebu. 26^a דְּחִכִּי I take an oath on it that Rab said thus. Ib. שְׁבִיעָא he remembers his oath. B. Mets. 5^b, a. fr. חֲשִׁידָא v. ch. Lev. R. s. 29 (play on חֲשִׁידָא, Lev. XXIII, 24) R. B. called it the month of the oath, for in it the Lord swore unto Abraham &c.; Pesik. Bahod., p. 154^a; a. fr.

Ex. R. s. 9 'וכ' אתו רשע משהבח ואומר וכ' that wicked man (Pharaoh) prides himself and says, that he is a god; a. e.—4) *to be praised*. Ib. s. 41 ורחעלה זכרו וקב"ה וְשִׁבַּח שְׁמוֹ וְרַחֲעֵלָה זִכְרוֹ the Holy One, blessed be he, praised be his name, and exalted his memory; a. fr.

שִׁבַּח I ch. same, 1) *to improve, rise in value; to make profit*. B. Bath. 140^a וַיִּרְשִׁין שְׁבוּחָן they rose in value while in the possession of the heirs (and the benefit ought to be theirs). B. Kam. 98^a, v. נִסְבָּא II; a. e.—2) *to praise*. *Part. pass.* וְשִׁבְיָחָא; f. וְשִׁבְיָחָא *praiseworthy*. Gitt. 80^b לְהוּ it is a matter of praise (an honor) to them (to mention the governor's name in a document), opp. וְיִלָּא.—3) *to spread, germinate*, v. שְׁנוּחַ I.

Pa. שִׁבַּח *to praise, sing*. Targ. Ex. XV, 1. Targ. Ps. IV, 1 לְשִׁבְחָא (h. text לְמַנְצָא); a. fr.—[Targ. Y. II Ex. XXXIV, 29; Targ. Ps. CXLIX, 4, v. וְשִׁבְחָר.]—*Part. pass.* מְשִׁבְּחָא; f. מְשִׁבְּחָא; *pl.* מְשִׁבְּחִין; *pl.* מְשִׁבְּחִין. Ib. CXIII, 3. Targ. Ez. XXVI, 17. Targ. Y. Ex. XV, 10 מְשִׁבְּחִין read: בְּמִיא בְּכָל . . . סָלִיחַ שֶׁ —Lam. R. to III, 9 מְשִׁבְּחִין (h. text אֲדִירִים).—Iam. R. to III, 9 שָׁבַח וְיָרָח every Friday he went up (to Jerusalem), prayed (in the Temple), and went home and lighted the candles; Y. Maas. Sh. V, 57^a top שָׁבַח (corr. acc.). Snh. 42^a אֲשֶׁרְיָא (or מְשִׁבְּחָא) does he proclaim his own praise? Meg. 25^b שְׂרִי לְשִׁבְּחָא וְמֵאן וְשִׁבְּחָא וְכ' it is permitted to praise him whose reputation is good, and blessings rest upon the head of him who praises him.

Af. אֲשֶׁרְיָא same. Snh. l. c., v. supra.

Ilhpa. אֲשֶׁרְיָא 1) *to be praised, sung*. Targ. Ps. LXXXVIII, 63; a. e.—2) *to praise one's self*. Targ. Jer. IV, 2. Ib. XLIX, 4; a. fr.—Meg. 11^b (ref. to Ezra I, 2) מְשִׁבְּחָא . . . מְשִׁבְּחָא it is he (Cyrus) only who thus glorifies himself (as the ruler of all empires). Ber. 6^a, v. וְשִׁבְּחָא; a. e.—3) *to speak with pride of, commend*. Ab. Zar. 4^a (read:)] מְשִׁבְּחִין that he is a great man. Ber. 38^a [read:)] מְשִׁבְּחִין (Ms. M. מְשִׁבְּחִין, v. Rabb. D. S. a. l. note) the Rabbis recommended the son of Rab Zabid . . . (saying) that he is a great man &c. Pes. 50^b מְשִׁבְּחִין the Scripture commends her for it. Nidd. 14^b; a. e.

שִׁבַּח m. (preced.) 1) *improvement, gain*. B. Kam. 95^b וְכ' there are three persons for whose benefit the value of an improvement is assessed to be payable in money; they are: the share which the first-born has to pay to the plain heir, if the estate has increased in value before division &c. Ib., a. fr. וְכ' the original value of his wool and its additional value (through dyeing). Ib. IX, 4; Keth. 80^a, v. וְשִׁבְּחָא. B. Mets. 14^a, v. וְשִׁבְּחָא. Pes. 27^a, a. e. וְכ' the bread contains the benefit derived from the wood used in baking bread, i. e. bread baked by a fire made of forbidden wood (e. g. an *äsherah*) is forbidden; a. fr.—2) *excellency, superiority, praise*. Num. R. s. 161³ וְכ' they built the cities not on the best soil &c., opp. וְכ' to let thee know the superiority of the land of Israel, v. וְכ' you may tell part of a man's praise in his presence, but not all of it. Pes. X, 4

you begin (the recitation of the Agadah on the Passover eve) with disgrace (telling of the slavery or idolatry of the ancestors), and close with praise. Ib. 117^a וְכ' the Book of Psalms uses ten expressions of praise &c.; v. וְכ' the highest of all is Halleluiah, because it contains the Name of the Lord and praise. Kidd. 33^b (ref. to Ex. XXXIII, 8) וְכ' and one says, they looked after Moses with the purpose of praising him, v. וְכ' a. fr.—Tosef. Meg. IV (III), 39; Meg. 25^b וְכ' are in reading changed for a more aesthetic expression, v. וְכ' a. fr.—[Tanh. Vaëra 9 שְׁנוּחַ, read: וְכ' a. fr.—]

שִׁבְּחָא II, **שִׁבְּחָא** ch. same, 1) *increase, amelioration, profit*. B. Mets. 15^a וְכ' (when thou writest a deed of sale of land) ask for the owner's consent, and write that he guarantees the title with the best of his property, even to indemnity for improvement and for lost usufruct. Ib. וְכ' he that buys land from an unlawful possessor (and has to restore it to the legitimate owner) cannot claim indemnity for improved value. Ib.^b; ib. 110^b; B. Kam. 96^a שְׁנוּחַ give me a *g'riya* of land (out of my own land) corresponding to the value of the improvement I put in. B. Bath. 124^b וְכ' an increase in value which is in his (the heir's) possession, opp. to מְשִׁבְּחָא. B. Mets. 15^a וְכ' שְׁנוּחַ, *pl.* שְׁנוּחִין. B. Mets. 15^a וְכ' *pl.* שְׁנוּחִין. Targ. Ps. XL, 4 (ed. Wil. 4) *pl.* שְׁנוּחִין. Targ. Ps. CXLV, 21 (some ed. שְׁנוּחִין); a. fr.—Sot. 42^b וְכ' to make known David's praise (valor); a. e.—*Pl.* as ab. Ber. 6^a בְּשִׁבְּחִין דִּישְׂרָאֵל does the Lord pride himself on the praises of Israel? Ib. 33^b וְכ' hast thou finally counted all the excellencies of thy Master?; a. e.

שִׁבְּחָא m. (preced.) *singer*.—*Targ. Ps. IV, 1, a. fr. וְכ' (h. text לְמַנְצָא) I.—*Pl.* שְׁנוּחִין. Cant. R. to I, 1 end (expl. שְׁנוּחִין וְכ' Am. VIII, 3) שְׁנוּחִין (not שְׁנוּחִין) the singers of the Temple; Yalk. ib. 980.

שִׁבְּחָא f. = שְׁנוּחָא, *praise*. Targ. Ps. XXXIII, 1 וְכ' Ms. (ed. וְכ', corr. acc., or read שְׁנוּחָא).

שִׁבְּחָא (denom. of שְׁנוּחָא, cmp. σπᾶδᾶω fr. σπᾶδᾶν) *to press the weaving rod, to make the web close* (v. Sm. Ant. s. v. Tela). Tosef. Sabb. VIII (IX), 2; Sabb. 75^b; 97^b וְכ' contrad. to וְכ' Y. ib. XII, 13^c bot., a. e., v. וְכ'. Bab. ib. 92^b . . . בְּכִרְכָּר וְשִׁבְּחָא . . . if two persons take hold of the shuttle and press; a. e.

שִׁבְּחָא I ch. (v. preced.) *to strike with the rod, to beat*. Targ. Y. I Deut. XXIV, 20.

שִׁבְּחָא m. (b. h.; cmp. בִּטַּח a. deriv.) 1) *rod, staff*. Snh. 5^a (ref. to Gen. XLIX, 10) וְכ' here (in Babylonia) the rod (the Resh Galutha's office), there the legislator (the Nasi); ib. וְכ' . . . בִּטַּח those are the Resh-Galuthas who chastise Israel with the rod; Hor. 11^b וְכ' there (in Babylonia) the rod &c.; a. e.—[Tanh. B'midb. 16 וְכ' read: וְכ' a. e.—]

XXXI, 26 שְׁבִיתָה (O. שְׁבִיתָה; Ms. I שְׁבִיתָה; ed. Berl. שְׁבִיתָה).—Kidd. 81^a שְׁבִיתָה; Keth. 23^a שְׁבִיתָה captured women.

שְׁבִיל m. (b. h.; שבל, *Shaf.* of רָבֵל) *path*. Peah II, 1 a public path through fields; ש' דִּירוֹר a private path, *contrad.* to דִּירָךְ. Ex. R. s. 25 בִּדְרֹךְ לוֹ ש' בִּדְרֹךְ a human being makes himself a path on trodden ground, can he make himself a path in the sea?; a. fr.—*Pl.* שְׁבִילִים. B. Kam. 81^a בְּשִׁבְלֵי it is allowed to walk on private paths (through fields) until the second rainfall (v. רִבְעִית); Taan. 6^b; Tosef. Shebi. VII, 18 שְׁבִישׁוֹתָהּ ש'. Lev. R. s. 4 וְכ' ש' if a person had before him two paths, one smooth & c. Y. Hag. II, 77^a bot. וְכ' ש' the Torah is like two paths, the one of fire, the other of snow & c. Tanh. Trumah 8 (ref. to Prov. V, 6) שְׁבִילֵיהָ ש' חוֹרֵה וְכ' the paths of the Torah and its sections; a. e.—Naz. 8^b שְׁבִילֵי שְׁבִילֵי Var. (v. Rashi) as many as the field paths in the Sabbatical year (ed. שְׁבִילֵי).—(שְׁבִילֵי) *on account of, for the sake of; because*. Ber. 58^a בְּשִׁבְלֵי for my sake. Ib. 4 בְּשִׁבְלֵי בְּשִׁבְלֵי for his wife and children. Taan. 20^a בְּשִׁבְלֵי for thy sake. Ib. 4 בְּשִׁבְלֵי for your sake. Sabb. II, 4 בְּשִׁבְלֵי בְּשִׁבְלֵי in order that it may drip. Ib. 5 בְּשִׁבְלֵי for the sake of a patient, that he may sleep. Succ. 29^a בְּשִׁבְלֵי אַרְבַּעַת דְּבָרִים for four reasons. Sot. 46^b בְּשִׁבְלֵי because this Canaanite showed the way with his finger. Num. R. s. 36 וְכ' ש' she sent for R. J.; a. v. fr.

שְׁבִילָא ch. same. Targ. Job XVIII, 10. Targ. Ps. CXIX, 35; a. e.—*Pl.* שְׁבִילֵי, שְׁבִילֵי. Targ. Jer. XVIII, 15. Targ. Prov. II, 9 (ed. Wil. שְׁבִילֵי, *corr.* acc.). Ib. 15. Targ. Job XIX, 8; a. e.—Ber. 58^b דְּשִׁמְרָא ש', v. נָהַר I. Lev. R. s. 17, beg. (ref. to Ps. LXXXIV, 6) דְּאִירִיחָא כְּבִישִׁין אלו דש' דאיריחא כבישין those in whose hearts the pathways of the Law are paved; a. e.—[Pes. 35^a שְׁבִילֵי חֶלְעָא, v. שְׁבִילָא.]

שְׁבִישׁ m. (b. h.; שֶׁבֶשׁ, *comp.* b. h. שְׁבִישׁ, *comp.* b. h. שְׁבִישׁ) *band*, esp. *metal* (or *woolen*) *band with which the hair-net is fastened*. Tosef. Kel. B. Bath. V, 15 ש' של שֶׁבֶשׁ a net-band is susceptible of uncleanness for itself, because one may (detach and) fit it for another net. Ib. 16 ש' but (gold foils and plates) used as fastenings of a hair-band are susceptible of uncleanness. Kel. XXVIII, 10 ש' the band of the net. Neg. XI, 11. Sifra Sh'mini, ch. VII, Par. 8 ש' a woolen net-band. Y. Sabb. VI, 8^b bot. (ref. to שְׁבִישׁ, Is. III, 18) as you say, *shabis* of the hair-net.

שְׁבִישָׁא ch. same.—*Pl.* שְׁבִישָׁא. Targ. Is. III, 18.

שְׁבִישָׁתָא v. שְׁבִישׁ I.

שְׁבִישָׁתָא m. = h. שְׁבִישָׁתָא, *seventh*. Targ. Gen. II, 2. Targ. Jer. XLI, 1. Targ. Zech. VIII, 19; a. fr.—*Fem.* שְׁבִישָׁתָא, שְׁבִישָׁתָא, שְׁבִישָׁתָא. Targ. O. Lev. XXIII, 16 (Y. שְׁבִישָׁתָא). Targ. Deut. XV, 9 (Y. ed. Vien. שְׁבִישָׁתָא). Targ. Job V, 19; a. fr.

שְׁבִישָׁתָא f. (שְׁבִישָׁתָא) *being sated, satiation*. Yoma 79^b (ref. to Deut. XI, 15) וְכ' אֵכֶלָה שִׂישׁ בָּהּ ש' (to say the benediction after meal requires) food enough to satisfy the appetite, which is the size of an egg. Pesik. R. s. 16 (ref. to Num. XXVIII, 7) וְכ' ש' לִשְׂוֹן לִשְׂוֹן expressing *full, satiation &c.*, v. רִנְיָה. Tanh. Pinh. 12; Num. R. s. 21¹⁷; Y. Succ. IV, 54^d top שִׁישָׁתָא (*corr.* acc.).

שְׁבִישָׁתָא m. (b. h.; שְׁבִישָׁתָא) *seventh*. Succ. V, 6 כש' on the seventh day of Succoth. Lev. R. s. 29 חֲבֵרָה ש' the seventh thing is most precious; a. fr.—*Pl.* שְׁבִישָׁתָא. Ib. וְכ' ש' all seventh things are precious.—*Fem.* שְׁבִישָׁתָא. Ib.; a. fr.—Esp. *the seventh year, Sabbatical year*. Shebi. I, 1 ש' שְׁבִישָׁתָא the year preceding the Sabbatical year; ib. 4 ש' שְׁבִישָׁתָא v. מוֹצָא III. Snh. III, 3 ש' שְׁבִישָׁתָא traders in fruits of the Sabbatical year; a. v. fr.—*Pl.* שְׁבִישָׁתָא. Y. ib. 21^a bot. שְׁבִישָׁתָא ש' we must wait for two Sabbatical years before reinstating the trader in Sabbatical fruits in his civic rights; Y. Shebu. VII, 37^d bot. (not שְׁבִישָׁתָא).—*Sh'bi'ith*, name of a treatise, of the Order of Z'ra'im, of Mishnah, Tosefta, and Talmud Y'rushalmi.

שְׁבִישָׁתָא, **שְׁבִישָׁתָא**, v. שְׁבִישָׁתָא.

שְׁבִישָׁתָא, v. שְׁבִישָׁתָא.

שְׁבִישָׁתָא m. (שְׁבִישָׁתָא; v. שְׁבִישָׁתָא I) *abandoned; spontaneous growth*. Targ. Y. Lev. XXV, 5 כְּרִי ש' (h. text סְפִירָה).—*Pl.* שְׁבִישָׁתָא, v. שְׁבִישָׁתָא.

שְׁבִישָׁתָא f. (שְׁבִישָׁתָא) *remission, forgiveness*. Targ. Ps. CXXX, 4 (h. text סְלִיחָה).

שְׁבִישָׁתָא, v. שְׁבִישָׁתָא.

שְׁבִישָׁתָא f. (שְׁבִישָׁתָא) *breaking*. Y. Orh. I, 60 bot. (not שְׁבִישָׁתָא שְׁבִישָׁתָא breaking a bone of the Passover sacrifice. Pes. VII, 12; ib. 70^a; a. fr., v. שְׁבִישָׁתָא).

שְׁבִישָׁתָא, v. שְׁבִישָׁתָא.

שְׁבִישָׁתָא, **שְׁבִישָׁתָא**, v. שְׁבִישָׁתָא.

שְׁבִישָׁתָא f. (שְׁבִישָׁתָא) 1) *resting, making a day station* esp. over the Sabbath. Maasr. II, 3 מְגִיד לְמִקְדָּשׁ ש' until he reaches a place where he intends to rest, *contrad.* to לִיָּלָה night lodging. Y. ib. 49^d top, v. לִיָּלָה.—Esp. *appointing a place to be the centre of Sabbath movements, Sabbath camp* (from which one is allowed to walk two thousand cubits in every direction). Erub. IV, 7 מִי ש' שְׁבִישָׁתָא... שְׁבִישָׁתָא if one is on the road (on Friday) at nightfall, and recognizing a tree or a fence (at a distance) says, my Sabbath rest be under it; שְׁבִישָׁתָא my Sabbath camp be at its root. Ib. 8 שְׁבִישָׁתָא my Sabbath centre be where I am now. Ib. 45^b חֲפָצֵי ש' objects which have no owner acquire a Sabbath centre of their own (and he who finds them has to be guided in carrying them by the place where he found them). Ib. שְׁבִישָׁתָא אֵינָן קוֹיָתָא ש' objects belonging to a gentile have no Sabbath centre, i. e. if they come from outside on the Holy Day, the recipient may carry them

the distances which he himself is permitted to walk; a. fr.—2) *observing the Sabbath, abstention from labor.* Sabb. XVI, 6 (121^a) מפני שאין לשביתתו ערך Y. ed. (Mish. a. Bab. ed. עליון, Ms. M. עלינו) because his (the gentile's) Sabbath rest is no concern of thine (of theirs, the Jews' for whom he acts; of ours); ib. מפני שביתתו ערך because his (the minor's) observance of the Sabbath is thy (their, our) concern. Y. ib. V, 7^b *bot.* על שביתתו שהוא מצוה במצוה for man is commanded to let his cattle rest as well as himself. Y. Erub. III, 21^a אינו יכול להביאו דרך א"י he cannot bring it home in a manner consistent with the observance of the Sabbath; a. fr.—3) *שבתה* *an act forbidden on the Sabbath by rabbinical law*, but permissible in the Temple.—*Pl.* שביתתו. Ib. X, end, 26^d (ref. to Mish. X, 11—15) הריבה אחת למדו ש' משביתתה from the permissibility of one act, we learn the permissibility of many more, v. צבחה.

שׁוּבָה, v. סִבְכָּה.

נִשְׁבַּל, נִשְׁבַּל, נִשְׁבַּל, v. נִשְׁבַּל.

שֶׁבֶלֶךְ m. (*to drag along*, cmp. b.h. שָׁבַל; cmp. III) *snail* without the shell. Sabb. 77^b, v. חֲזִירָא; Y. Ber. IX, 13^c bot. (ed. Krot. שֶׁבֶלֶךְ, ed. Ven. שֶׁבֶלֶךְ, corr. ace.), v. חֲזִירָא.

שְׁבִלִית ch. same, v. next w.

שַׁבְּלִיָּה m. (preced. art.) a species of mollusks, slug.
 Y. Nidd. III, 50^d אִילָּוִן נִשְׂרִיא דַּמְרָן ש' דָּבָר שַׁבְּלִיָּה נִקְבָּא
 ו'כ' (ed. Krot. 'שכ', corr. acc.) we do not rely on those
 women who say that if the placenta resembles (in sub-
 stance and color) a *shabb'luliah*, it indicates a male foetus,
 if a *shabb'lul*, a female.

שַׁבְלִילִיתָא f. (*Shaf.* of בבל; cmp. תַּבְלִיז, תַּבְלִיזָא) *fenu-greek*. Sabb. 110^b Ms. M. (ed. שַׁבְלִילִיתָא). Men. 42^b מִיָּא דש' Ms. M. (ed. דרשביליתא) juice of fenugreek. Gitt. 69^a ש' Rashi (ed. שַׁבְלִילִיתָא). Ab. Zar. 38^b שַׁבְלִילִיתָא.

שָׁבִיל, v. שְׁבִיל.

נְשִׁיבֶלֶי (or שִׁי), v. נְשִׁיבֶלֶי.

נִשְׁבְּלוּ לִי תֵּא, v. נִשְׁבְּלוּ לִי תֵּא.

שיבולת, v. שבלת.

שֶׁבַע, v. שֶׁבַע־לֵבָא.

שֶׁבֶן, Y. Ab. Zar. I, 39^d top שְׁבִיחַ some ed., v. שֶׁבֶן.

שֶׁבְנָה (b. h.) pr. n. m. *Shebna*, 1) officer in high position in King Hezekiah's court. Lev. R. s. 5. Snh. 26^b שֶׁבְנָה הָיָה בָּעַל הַנְּחָמָה Shebna was a sensual man; a. e.—2) a brother of Hillel. Sot. 21^a, v. עֲשָׂא.

II. שְׁכַנְיָה v. שְׁכַנְיָה, שְׁכַנְיָה

נִשְׁבָּרִים v. נִשְׁבָּרִים

שִׁבְעִי, שִׁבְעִי *seventeen*, v. שִׁב I.

שִׁבַּע f., שִׁבְעָה m. (b. h.) *seven*. Snh. V, 1, v. תְּקִירָה. Ib. 3 בֵּשׁ (sub שְׁבוּת) at seven hours of the day. Ab. V, 7. Lam. R. introd. (R. Josh. 2) שִׁבְעִים שָׁנָה *seven times seven*; a. v. fr.—בֵּנוּת ש', בִּרְת ש', v. בִּרְת I אֶרֶץ I.—Esp. שִׁבְעָה (sub. יָמִים) *Shib ah, the seven days of mourning for a near relative*. M. Kat. 20^a, v. שִׁבְעָה; a. fr.—Y. M. Kat. III, 82^c; v. שִׁבְעִים.—Pl. שִׁבְעִים *seventy*. Snh. V, 5 וְיֵאָדָּר עִד ש' (add to the members of the court,) until they number seventy-one. Ab. Zar. 11^b אֶחָד לְשָׁנָה שִׁבְעִים שָׁנָה *once every seventy years*; a. v. fr.

נשר, נש', נשבעה, נשבעא, f. שובע, I. נשבע
 שבעתי m. ch. same. Targ. Gen. V, 7. Ib. IV, 24 (O. ed. שבעה. Vien. XXIX, 27. Targ.-Y. II Num. XI, 26 נשבעתי;
 a. fr.—Y. Kil. IV, beg. 29^a ש' ש' חמש שורות מן ש' five rows
 of seven trees each. Y. Sabb. I, 3^c שבעה... אלו שבעו
 those laws which they decreed by majority of votes,
 were seven; a. fr.—Pl. שבעין, שבע, seventy. Targ. Gen.
 V, 12; a. fr.

שבע, *Nif.* נִשְׁבַּע (h. h.) to be sworn, to swear. Shebu. III, 6 לֵבְשׁ וְכ' if a person swears that he will omit to perform a commandment. Ib. VI, 4 אֵין נִשְׁבַּעֵין לֵב וְכ' no oath is imposed in refutation of a claim of a deaf and mute, or of an insane person, or of a minor, nor do we administer an oath to a (claimant) minor, קִטְנָן אבל נִשְׁבַּעֵין לִקְטָנָן, אֵין but you must make oath when suing a minor or the sacred treasury. Ib. 7 מִי... שֶׁמָּא יִשְׁבַּע וְה' וְכ' which of them is first admitted to an oath? He with whom the (lost) pledge was deposited, lest this one (the debtor) swear (to the value of the pledge), and the other produce the pledge (and prove him a perjurer). Ib. VII, 1 כָּל אֵין נִשְׁבַּעֵין שְׁבוּעוֹתָהֶן all those bound to swear according to Biblical law swear and are free from payment, but the following swear and receive (are awarded their claim). Ib. 32 לִשְׁבַּע וְכ' a. fr.

Hif. להשבע to adjure; to impose, administer an oath.
 Ib. IV, 3 אם יאמרו אין אני... משבע אתי עליהם וכו' if they say,
 we know no testimony in thy case, (and he says,) I ad-
 jure you, and they say, Amen: they are guilty (if they
 could testify). Ib. עליהם... ורוץ וכו' if he adjured them
 five times out of court, and coming before court they
 confess (that they know testimony), they are acquitted. Ib.
 VIII, 2 I משביעך אני וכו' I adjure thee, and he says, Amen.
 Ib. 29^a; 39^a, a. e. and וכן משביעין אותו... אתו משביעין אותו וכו' and
 when the court administers an oath to him, they say to
 him, know that we cause thee to swear not in thy sense,
 but in the sense of God and in the sense of the court;
 מ' מפי עצמו Ib. 31^a מושבעין *pl.* מושבע. a. fr.—Part. pass. one who is sworn on his own demand (in his own case);
 מ' מפי אחרים one who is sworn on other people's demands
 (as a supposed witness that claims ignorance). Ib. III, 6
 מ' עליה מהר סיני a religiously indifferent act,
 on which he is not sworn from Mount Sinai; מצוה שרואה
 מ' וכו' a religious act on which he is sworn &c. Ib. 21^b;
 22^b, v. סיני; a. fr.

שָׁרֵב II ch., *Ithpa.* אֶשְׁתַּבֵּב, *Ithpe.* אֶשְׁתַּבְּבַּע as
 preced. *Nif.* Targ. Lev. V, 22; 24. Targ. Jer. V, 2; a.fr.—

ib. לית בררי מה אֶשְׁבֹּק לה I have not the means to divorce her (to give her her dowry); ib. לית בר מה אֶשְׁבֹּק לה; Lev. R. s. 34 לית בר מִשְׁבָּק לה; לית בר מִשְׁבָּק לה (Yalk. Is. 352 לית בר מִמְרָק לה; Y. Keth. XI, 34^b bot. שריבוקא וליית וי' (read: שוֹבְרָקָא וְשָׁבָא); P. Ket. I, send her away &c.; a. e.

Pa. אֶתְּךָ וְאֶת כָּל הַיְדוּשׁ וְהַכֶּסֶף אֲנִי נֹתֵן לָךְ, וְאַתְּ מְחַלְקִית בֵּין יָדַי וּבֵין יָדָהּ. *Af.* אֲפֻרָּה שָׂמָּה, לְדִוּרוֹ. Gen. R. l. c. אֵין
 מִיָּדָהּ (ושְׁבִקְתָּהּ) we shall give her her dowry, and divorce thou her. Ib. מִיָּדָהּ
 (some ed. יָדָהּ) and he divorced her; Lev. R. l. c. וְשִׁבְקָהּ
 (corr. acc.); Y. Keth. l. c.; Yalk. Lev. 685. Y. Keth. VI,
 beg. 30c.: ר' חזקוני אומר כי הוּא דִּיּוֹרְסָהּ וְהָאִשָּׁה עוֹשֶׂה
 לוֹת פְּטוּרָה &c., v. מִרְקָם.

Ithpa. אִתְּפָאק, *Ithpe.* אִתְּפַק. 1) *to be let alone, be allowed.* Kob. R. to V, 11 מִשְׁתַּפְּקִין לֵית אַן אוּם לְמִדְמוּד לֵית אַן מִשְׁתַּפְּקִין we are not even allowed to sleep.—2) *to be remitted; to be forgiven.* Targ. Gen. IV, 7. Targ. Lev. IV, 20; a. fr.—3) *to be divorced.* Cant. R. to I, 4 בְּעִיז לְמִשְׁתַּפְּקָא רִין מִדְּיוֹן they wanted to be divorced from each other.—4) *to be forsaken, abandoned.* Targ. Jer. XLIX, 11 חֲשׂוּבָקִין (ed. Wil. שְׂבוּבָקִין, corr. acc.). Ib. 25. Targ. Is. XVII, 9; a. e.

שִׁיבָנָה I m. (preced.) 1) [abandoned,] *undressed vine*. Targ. O. Lev. XXV, 5 (h. text מורר).—Pl. שִׁבְנָתָא. Ib. 11 שִׁבְנָתָא (ed. Vien. ש).—2) *isolated, single shoot*.—Pl. as ab. Targ. Ez. XVII, 6 שׁ ed. Wil. (ed. Lag. שִׁיבָנָה; h. text בריס).

שִׁבְקָא II m. (preced. wds.) *heirloom*; (sub. בעל) *testator*. — Pl. שִׁבְקֵי. Arakh. 22^a בְּרַח שִׁבְקֵיהוֹ יְחִמִּי heirs that enjoy what is not theirs will follow those who left them the (ill-gotten) goods; B. Mets. 70^a שִׁבְקֵיהוֹ.

שׁוּבָה, v. שׁוּבָה.

II. סֵבֶר, v. שׁוֹבֵר, *Poël*, שׁוֹבֵר.

שִׁבְּר I (b.h.) 1) to break. Y. Ab. Zar. II, 41^d (play on שביר באכל השפיר האכלו שברתו) with food break him (his ill-will); when thou hast given him to eat, thou hast broken him; אם היה קשה עליך באכל אם היה קשה עליו, break him with food, and if not (if thou succeedest not with food), heap silver upon him; Y. Sabb. I, 3^b bot. Tanh. Sh'lah. 9 לַשָּׂבִיר ... נכונותי לַשָּׂבִיר the spies intended to break the heart (courage) of the Israelites (ref. to וייאיו, Num. XXXII, 9). Tosef. B. Mets. II, 26 לבן את לשבור את איהבו if a friend requires help for loading, and an enemy for unloading (to relieve the broken down beast of burden), it is commended to help the enemy in order to break his heart (hatred); (B. Mets. 32^b כדרי לכון את יצרו Pesik. Eth Korb., p. 59^b נטל ושברת he took the plate...and shattered it; Ex. R. s. 18 (ref. to Ps. LXXXVII, 7) מכרת אני את השברים I remember the breaks with which thou brokest (the calamities with which thou didst visit) the empires for me by night; Sennacherib בא . . . שברתי וכ' came upon me, thou brokest him at night (v. infra Hof.); a. v. fr.—Y. Shebi. VIII, beg. 37^d כל בדרש שאחז רורש a textual interpretation which you introduce, and by which you break (upset partially) a previous interpretation of the same verse, is no legitimate inter-

pretation. Tanḥ. Vayera 13 שׁוּבֵר אֶת רִאשׁוֹ the end of the verse breaks (contradicts) its beginning. Cant. R. to VII, 9 (expl. דְּהַבְרִיא, Dan. III, 2) the scholars (scholastici) are called שׁוֹכְרִים הַדְּבָרִים, (חֲבָר, v. *dthabrava*) because they break (twist out of joint) the words (of the law).—*Part. pass.* שׁוֹבֵר, f. שְׁבוּרָה, *having a broken limb, injured*. B. Mets. I, 4 אַחֲרֵי צִבֵּר... running... after a wounded deer. Ib. 94^b וְזִמְתָּה שׂ' a borrowed animal that was injured or that died. Ib. נִשְׁבָּעִין עַל הַשִּׁי must make oath concerning an injured animal in their charge; a fr.—2) (denom. of שׁוֹבֵר) *to give a receipt; to acknowledge payment; to acquit*. Tosef. Keth. IV, 11 מְקַנָּה (עַל) שְׁבוּרָה לוֹ (עַל) בִּלְמָה כְּחוֹבָתָה שִׁבְרָה לוֹ if she gave him a receipt for a portion of her jointure, she has released him of all obligations of the marriage contract. Ib. IX, 1 וְהִיא... כֹּסֶסָה כֹּסֶסָה... שׁוֹבֵרָה לוֹ he marries her and divorces her (and remarries her), and she gives him a receipt for her jointure (by which act the mortgage on the entire estate is cancelled); Y. ib. VIII, 32^b bot.; Y. Yeb. IV, 5^d; a fr.

Pi. מקרע... והשפור כליו וכו' Sabb.105^b to break. שפור. he who in his anger tears his garment or breaks his vessels;... let him be in thy sight like an idolater; a. fr.—Part. pass. משפור. Pesik. R.s. 17 (ref. to Job I, 15) 'מש' ומלוקה היה he (that escaped) was broken of limbs and smitten; Ruth R. to I, 5; Lev. R.s. 17 מְשֻׁפָּר; Yalk. Job 892 מושבר.

Hof. וְהִשָּׁרְתִּי to be broken. Pesik. Vattom., p. 129^b (ref. to Ps. LXXXVII, 7) מִזְכֵּר אֲנִי שֶׁהִשָּׁרְתִּי וְכ' (not שָׁר (שֶׁרֶשֶׁת)) I remember how I was broken (crushed) among the empires (v. supra); Lam. R. to I, 2 בִּלְכֵן וְכ' שֶׁהִשָּׁרְתִּי, how I was broken before thee in the night of persecution by the empires; Yalk. Ps. 816; a. fr.—Part. מִשָּׁרְשֵׁר, v. supra.

Nif. נָשַׁבַּר, *Hithpa.* הִשְׁתַּבַּר, *Nithpa.* נִשְׁתַּבַּר same. B. Mets. VI, 4. Kel. III, 3 וַיִּשְׁתַּבַּר and was again broken. Ib. XI, 1 נִשְׁתַּבְּרוּ when they are broken, they are no longer susceptible of uncleanness. Gen. R. s. 91 שִׁנֵּיהֶם נִשְׁתַּבְּרוּ their teeth were broken (fell out). Y. Kidd. I, beg. 58^b וְהוּמָר the conclusion *a minori* is impaired. Ab. Zar. 50^b, sq. מִשְׁתַּבֵּר an interrupted throwing, i.e. sprinkling a liquid, but not throwing a solid object; a.f.r.—Treat. Der. Er. ch. X מִשְׁתַּבֵּר על הַשֵּׁשׁ 'has his limbs broken' (a sort of massage) on the marble floor (in the bath-house, in the presence of other people).

שָׁבַר II (b. h.; denom. of שָׁבַר II) *to buy provisions.*
 Gen. R. s. 91 אֵיכָל הַלְשָׁבָר אָהָּ Joseph, too, knew that his
 brothers were coming down to Egypt to buy food; ib.
 כָּל מִי שֶׁנִּכְנָס לְשָׁבָר וְכָל מִי שֶׁנִּכְנָס לְשָׁבָר (Egypt) to
 buy food register his name &c; Tanh. Mikk. 8.

Hif. **הַשְׁבִּיר** *to sell provisions, to supply.* Ib. (ref. to **מַשְׁבִּיר**, Prov. XI, 26) **זֶה יוֹסֵף שֵׁן יוֹכ** that means Joseph who sustained the world &c; Gen. R. l. c; a. e.—[Tanḥ. ed. Bub. Vayesheb 13 **מַשְׁבִּיר** אֹתוֹ, read: **מַשְׁבִּיר**.]

שבר I m. (b. h.; שבר I) 1) *break, fracture*. Sabb. XXII, 6 **אֵת מְחִירְךָ אַתָּה הוֹשֵׁה** you must not set a fracture (on the Sabbath). T'bul Yom IV, **שָׁלוֹם מִן הַשֶּׁבֶר** (he meant) that it will be brought up in safety without being broken and without being spilt; Y. Ter. II, 41^a top; a.e.—Transf. de-

struction, calamity. Gen. R. s. 91 (play on שָׁבֵר, Gen. XLII, 1, a. שָׁבֵר. (שָׁבֵר) 'that there is a calamity', that means the famine; 'that there is brightness', that means plenty &c. Ib. כְּבֵד נֶאֱמַר. 'and all the land of Egypt was hungry'? what is meant by 'there is a calamity in Egypt'? &c. Pesik. Vattom., p. 129^b (not (שָׁבֵר); Yalk. Ps. 816, v. שָׁבֵר I; a. e.—*Pl.* constr. שְׁבִירָה. Gen. R. s. 30 (ref. to Job XII, 5) שְׁבִירָה לְשׁוֹנֵי 'they were predestined for two calamities, for destruction from above (rain), and for destruction from below (rise of the deeps). Ex. R. s. 18, v. שָׁבֵר I. Kel. XI, 3, a. fr. שְׁבִירָה fragments of vessels, broken vessels. B. Bath. 14^b לְחֻצוֹת שְׁבִירָה the tablets broken by Moses. Ber. 8^b לְחֻצוֹת וְשִׁבְרֵי וְכוּ' be careful not to despise an old man that has forgotten his learning through no fault of his, for we are told, the (whole) tablets and the broken ones were deposited in the Ark; Men. 99^a; a. fr.—2) *a broken ejaculation, sigh, esp. the broken disconnected sounds produced on the Shofar.* Y. Taan. II, 65^b top (play on שָׁבֵר, Gen. II, 6) עָלָה שֶׁ מְלִמְטָן וְכוּ' when the broken tune (at the prayer meeting) rises from below, at once the rain comes down.—*Pl.* as ab. R. Hash. 84^a שִׁיעוֹר חֲרוּדָה 'a broken ejaculation, sigh, esp. the broken disconnected sounds' is equal to three *sh'barim*. Ib. שְׁלֵשָׁה... אֲרִיקָן... שְׁלֵשָׁה... R. Abbahu introduced in Caesarea (for the New Year's Day) the blowing of a *sh'barim*, a *tr'ah*, and a *sh'barim*; a. e.

שָׁבֵר II m. (b. h.; preced.; ש' רֵעֵב, v. Gen. XLII, 19 a. 33, comp. Ps. CIV, 11; v. Ehrlich Mikra ki-Pheschutō, p. 114 sq.) (*sale of*) provisions (in time of famine). Gen. R. s. 91 'יש אוכל במצרים שאמר הכהן יש ש' וכו' why does not the Scripture say (Gen. XLII, 1) 'there was okhel (food) in Egypt? (why is it) that the text says, 'there was sheber'?

שֶׁבֶשׂא m. (denom. of שָׁבֵר II, בָּרָא [boy, Syr.], simple, foolish (corresp. to h. שָׁבֵר). Targ. Prov. IX, 4 (some ed. שָׁבֵר, corr. acc.). Ib. XIV, 15. Targ. Job V, 2 (ed. Wil. R. s. 91 'יש אוכל במצרים שאמר הכהן יש ש' וכו' why does not the Scripture say (Gen. XLII, 1) 'there was okhel (food) in Egypt? (why is it) that the text says, 'there was sheber'?). Targ. Ps. XIX, 8 (ed. Lag. שֶׁבֶשׂא; ed. Wil. שָׁבֵר, corr. acc.); a. e.—*Pl.* שֶׁבֶשׂא. Targ. Prov. I, 4; 22; 32; a. fr.—*Fem.* שֶׁבֶשׂא. Ib. IX, 13 (ed. Wil. שֶׁבֶשׂא; some ed. שָׁבֵר, corr. acc.).

שֶׁבֶשׂא m. (comp. שֶׁבֶרֶתָא) mullein, a plant the woolly leaves of which are used for wicks (φλόμος λυχνίτις or πυρραλλίς; v. Löw Pf., p. 67). Sabb. 20^b, expl. המרבר (ed. Sonc. שֶׁבֶרֶתָא, oth. early ed. שֶׁבֶרֶתָא).

שֶׁבֶרֶתָא f. (comp. שֶׁבֶרֶתָא) blinking. Y. Hag. II, 77^d 'שֶׁבֶרֶתָא one of her eyes was blinking.

שֶׁבֶרֶן m. (שָׁבֵר II) sale of provisions, market price. Gen. R. s. 8 נֶעֱשָׂה הַיּוֹם שֶׁ לֹאֵל מִזָּה שֶׁ תֵּשָׁבֵר תֵּשָׁבֵר (going in) ask those (coming out), how was the market to-day?; Yalk. Job 907.

שֶׁבֶרֶתָא f. (שָׁבֵר) simplicity. Targ. Prov. I, 22.

שֶׁבֶרֶתָא m. (comp. next wd.) name of a certain animal living in the water, water snake (?).—*Pl.* שֶׁבֶרֶתָא. Mekh. Yithro, Bahod., s. 6; Yalk. Ex. 286.

שֶׁבֶרֶתָא m. pl. (= שְׁבִירָה, v. שְׁבִירָה; comp. שֶׁבֶרֶתָא a. שֶׁבֶרֶתָא) being dazzled, blinking, temporary blindness, loss of direction. Targ. O. Gen. XIX, 11 (ed. Berl. שֶׁבֶרֶתָא). Targ. II Kings VI, 18.—Yoma 28^b 'שֶׁבֶרֶתָא the dazzling sun-light coming through cracks or breaks in the clouds is worse than the uncovered sun. Gitt. 69^a sudden blindness occurring in day-time (from dazzling light). Ib. רְלִילִיָּא blindness occurring at night (believed to be caused by a demon living in the water or in water vessels. Ib. (an incantation for blindness) 'שֶׁבֶרֶתָא shabrivé of N, son of N, leave &c. Ab. Zar. 12^b; Pes. 112^a the danger of getting blind (from drinking at night). Ib. (an incantation against thirst at night) 'שֶׁבֶרֶתָא let him say to himself, N, son of N, my [thy] mother told me, be on guard against shabrivé: shabrivé, v'rivé, rivé yiré, rē.

שֶׁבֶשׂא (= שְׁבִירָה, comp. שְׁבִירָה) to run in all directions, blunder.

Pl. שֶׁבֶשׂא to entangle, confound; part. pass. שֶׁבֶשׂא; f. שֶׁבֶשׂא thrown into confusion. Yeb. XVI, 7, v. שֶׁבֶשׂא. Lev. R. s. 35; Cant. R. to VI, 11.

Hithpa. שֶׁבֶשׂא to be entangled. Midr. Till. to Ps. XVIII, 11 (מְשֻׁבְּשָׁא ed. Bub. (oth. ed. מְשֻׁבְּשָׁא) and the hoofs of their horses were entangled (caught in the mud).

שֶׁבֶשׂא Pa. שֶׁבֶשׂא 1) (denom. of שֶׁבֶשׂא) to branch off, send forth branches. Targ. Ps. LXXX, 12 שֶׁבֶשׂא Ms. (ed. Wil. שֶׁבֶשׂא, Pe.).—2) to cut branches, harvest grapes. B. Mets. 73^a, v. שֶׁבֶשׂא.—3) (v. preced.) to entangle, confound, overpower. Targ. Jer. XX, 7 (h. text שֶׁבֶשׂא); Targ. II Esth. I, 2. Targ. Koh. V, 1.—Part. pass. שֶׁבֶשׂא; pl. שֶׁבֶשׂא. Targ. Job XL, 17 (Ms. שֶׁבֶשׂא *Ithpa.*; h. text שֶׁבֶשׂא.—Yeb. 75^b 'שֶׁבֶשׂא לְמִרְיָהּ he only wanted to confuse M'remar (test his ingenuity). Ib. 108^b 'שֶׁבֶשׂא because she is familiar with his hints and signs, he may confuse (have undue influence over) her and remarry her. Ib. שֶׁבֶשׂא ולא אִשְׁבֶּשְׂתָּא (not שֶׁבֶשׂא) he has before tried to influence her, and she was not influenced. Ned. 89^b 'שֶׁבֶשׂא וְאִנְסִיבָהּ (not שֶׁבֶשׂא) Rashi (שֶׁבֶשׂא) he persuaded him and made him take a wife.

Ithpa. שֶׁבֶשׂא אִשְׁבֶּשְׂתָּא 1) to be entangled. Targ. Lam. I, 14 (ed. Lag. a. oth. אִשְׁבֶּשְׂתָּא, oth. ed. אִשְׁבֶּשְׂתָּא, corr. acc.; h. text אִשְׁבֶּשְׂתָּא.—2) to be confounded. Targ. Jer. I. c. (h. text אִשְׁבֶּשְׂתָּא). Ib. L, 36 (h. text אִשְׁבֶּשְׂתָּא). Targ. Ez. XXIV, 10.—Yeb. I. c. אִשְׁבֶּשְׂתָּא (marg. corr. אִשְׁבֶּשְׂתָּא), v. supra.—Esp. to blunder, be mistaken. Pes. 17^a 'שֶׁבֶשׂא the answer of the priests was erroneous. Shebu. 28^b 'שֶׁבֶשׂא thou art mistaken; Zeb. 26^a.—V. שֶׁבֶשׂא.

שֶׁבֶשׂא m., pl. שֶׁבֶשׂא = next w. Yalk. Ez. 362, v. שֶׁבֶשׂא.

שֶׁבֶשׂא m. (preced. wds.) ramification, branch.

Targ. Job XV, 30.—Y. Peah I, 15^d bot דנור ש' דנור... נחתה... a fire came down from heaven, and it took the shape of a branch of fire between the bier and the people, v. שְׁבִישָׁה. B. Mets. 73^a, v. next w.—*Pl.* שְׁבִישָׁה. Targ. O. Gen. XI, 10; 12. Targ. Joel I, 7 (ed. Wil. שְׁבִישָׁה). Targ. Lam. I, 14; a. e.—Gen. R. s. 59 דנור מרקר ארלר ש' used to dance (before bridal couples) with three branches; Keth. 17^a מרקר ארלר (add: 'ש'). Gen. R. l. c. דנור לקיט because he took branches from them and danced &c.; a. e.

שְׁבִישָׁה m. (preced.) *he that cuts the vines*, i. e. *he that advances money on the grapes on the vines*; in gen. *he that buys produce in the field*; [Rashi: *he that advances seed grain to be returned in new grain*].—*Pl.* constr. שְׁבִישָׁה. B. Mets. 73^a שְׁבִישָׁה Ar. a. Rashi (ed. שְׁבִישָׁה. Ms. H. שְׁבִישָׁה, v. שְׁבִישָׁה.)

שְׁבִישָׁה (preced. wds.) *to plait branches*. Y. Sot. IX, 24^b bot. R. J. plaited and put on a crown of olive branches (in honor of a bridal couple).—[Lam. R. to V, 16 דשִׁבְשִׁב v. דשִׁבְשִׁב, v. שְׁבִישָׁה.]

שְׁבִישָׁה (preced., v. שְׁבִישָׁה) *to drive shoots, sprout*. Targ. Job XIV, 7 (h. text שְׁבִישָׁה).

שְׁבִישָׁה f. (preced.) *branch, shoot*. Gen. R. s. 59 דנור ש' דנור ואתעביר כמו ש' דהרס ו' a branch of fire came down and assumed the shape of a myrtle branch, and separated the bier from the people, v. שְׁבִישָׁה.

***שְׁבִישָׁה** f. same, esp. *a twig smeared with a paste, lime-twig*. Sabb. VIII, 4 (78^b) דבן כרי ליהן בראש דה' Mish. a. Y. ed. (Bab. ed. שְׁבִישָׁה) as much paste as is required to put on the top of the lime-twig. Ib. 80^a בראש ש' ש' ברש' Ms. M. (ed. שְׁבִישָׁה, v. Rabb. D. S. a. l. note 3), v. שְׁבִישָׁה.—[Lam. R. to V, 16 דשִׁבְשִׁב v. שְׁבִישָׁה.]

שְׁבִישָׁה m. pl. (preced.) *branches, shoots*, v. שְׁבִישָׁה.

שְׁבִישָׁה, שְׁבִישָׁה f. (preced. wds.) 1) *shoot, twig*. Targ. Ez. XV, 2 (h. text שְׁבִישָׁה). Ib. XVII, 4 (h. text שְׁבִישָׁה).—Ber. 5^b ו'... שְׁבִישָׁה Ar. (ed. שְׁבִישָׁה) we have heard that you allow your tenant no share in the vines (when they are cut). Y. Peah I, 15^d דנור נסיר שְׁבִישָׁה (read: שְׁבִישָׁה or שְׁבִישָׁה) used to take a branch (branches) and dance in front of bridal processions; ib. דקמרו ליה שְׁבִישָׁה the merit of his (carrying the) twigs (or of his folly, v. שְׁבִישָׁה) stood by him (at his funeral, when lightning in the shape of a twig came down, v. שְׁבִישָׁה a. שְׁבִישָׁה); Y. Ab. Zar. III, 42^c top נסיר שְׁבִישָׁה (read: שְׁבִישָׁה or שְׁבִישָׁה); ib. דעברת ליה שְׁבִישָׁה, read: דקמרו ליה שְׁבִישָׁה Gen. R. s. 59 שְׁבִישָׁה.—*Pl.* (in Hebr. dict.) שְׁבִישָׁה. Koh. R. to III, 11 (in Hebr. dict.) שְׁבִישָׁה. he gave them myrtle twigs (in place of swords and spears), and they smote one another &c.; ib. דקמרו ליה שְׁבִישָׁה (corr. acc.).—Koh. R. to X, 5 דקמרו ליה שְׁבִישָׁה 'R. Jeremiah of the branch' (so surnamed for his

manner of dancing before bridal couples) took a crown of olive branches &c. (v. שְׁבִישָׁה); Lam. R. to V, 16 דשִׁבְשִׁב (some ed. דשִׁבְשִׁב).—2) *confusion, mistake*. B. Mets. 96^b, a. e. ש' כיון דעל, v. דשִׁבְשִׁב. Pes. 112^a, a. e. ש' כיון דעל, v. דשִׁבְשִׁב.

שְׁבִישָׁה I c. (v. Löw Pfl., p. 373) *dill*. Ukts. III, 4 דש' דש' (משנחנה טעמה) the dill stalk after having given its taste to a dish; Ber. 39^a. Maasr. IV, 5 דש' דש' dill must be tithed as seed &c., v. שְׁבִישָׁה; a. fr.

שְׁבִישָׁה II f. (b. h.; רִשָׁה) 1) *seat*. Esth. R. to I, 2 מקום דש' the place of the throne. Ib. שְׁבִישָׁה דש' so that the king might be seated in the chair with the crown &c. Nidd. 16^b, v. מְרִיב; a. e.—2) *sitting idle, indemnity for loss of time* (Ex. XXI, 19). B. Kam. VIII, 1 ש' דש' to estimate indemnity for loss of time, we consider the person concerned, as if he were a watchman in a cucumber field. Ib. 85^a דמי שְׁבִישָׁה indemnity for his enforced idleness. Ib. שְׁבִישָׁה כל שְׁבִישָׁה the text places on parallel lines indemnity for loss of time and healing expenses: whenever one is bound to pay for loss of time, one is bound to pay for healing. Ib. 86^a ש' דש' the larger indemnity (for the permanent incapacitation, e. g. the value of the earning capacity of a maimed hand), and the smaller indemnity (for the time of sickness); Gitt. 42^a; a. fr.—*Pl.* (ch.) שְׁבִישָׁה. Y. B. Kam. VIII, 6^b bot. דש' דש' there are two kinds of indemnity for incapacitation (the larger and the smaller, v. supra).

שְׁבִישָׁה (b. h.) 1) *to rest, cease; esp. to observe the Sabbath*. Lam. R. to V, 14 (expl. מְנַחֵם, ib.) שְׁבִישָׁה they ceased from their songs. Ib. to I, 7 (ref. to שְׁבִישָׁה, ib.) שְׁבִישָׁה... דש' this refers to R. J. b. Z. who ceased from staying within her (who left Jerusalem during the siege). Snh. 58^b ו' נכרי שש' a gentile that rests from work (on any day) deserves death. Y. Ber. IV, 7^c bot. כבר ש' R. H. has already begun the Sabbath observance in his town. Y. Sabb. XV, 15^a bot. שְׁבִישָׁה כד' a Sabbath unto the Lord' (Ex. XX, 10), rest like the Lord, as God rested from speech, so do thou rest from speech (planning work). Ned. III, 10 ו' דש' he who forswears benefit at the hands of those who rest on the Sabbath, is forbidden to receive benefits from Jews and from Samaritans; a. fr.—Pes. 54^a שש' a light which burned during the entire Sabbath (having been kindled on the Sabbath eve). Men. 21^a (ref. to שְׁבִישָׁה, Lev. II, 13) מלח שש' a kind of salt which has no Sabbath (is generated at all times), which is Sodom salt (v. מְלַח).—2) *to stay over the Sabbath*; (of scholars) *to deliver the Sabbath lecture*. Peah VIII, 7 ש' נוחנין ל' where the transient poor makes his Sabbath station, you must give him food for three meals; Sabb. 118^a; B. Bath. 9^a. Mekh. Bo, s. 16 ו' ש' once the disciples made their Sabbath station at Jabneh, but R. J. did not stay there. Ib. ש' ש' and who lectured there?; ו' ש' is it possible that R. El.